HELEN HAYES SPEAKS OUT ON THE REFUGEES

EQUALITY

THE AMERICAN WAY

EQUAL RIGHTS AND EQUAL OPPORTUNITY FOR ALL

COURT-MARTIAL MOSELEY!

By THOMAS E. STONE (formerly Major A.E.F.)

Land of the Free

By DOROTHY CANFIELD FISHER

Coughlinazism vs. Christianity

By REV. GUY EMERY SHIPLER

The Path to Peace in Palestine

By MICHAEL ALPER

Hitler's War on the Bible

By J. FLAVIUS

JULY
1939
Fifteen Cents

EQUALITY

A MONTHLY JOURNAL TO DEFEND DEMOCRATIC RIGHTS AND COMBAT ANTI-SEMITISM AND RACISM

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EQUALITY A Monthly Journal to Defend Democratic Rights and Combat Anti-Semitism and Racism.

"COURT-MARTIAL GENERAL MOSELEY!"

MAJOR THOMAS E. STONE

WE HAVE BEEN so used to a certain kind of riches, the riches that constitute our American traditions, that we have been inclined too long to take those riches for granted. We are like the sons of rich men, born with silver spoons in our mouths, never thinking of what bloody sacrifices on many battlefields have been made by our fathers, that we might indeed take those riches for granted. However, when the threat comes, then people meet and assemble in the U. S. A. as we meet and assemble today. They fought the fight in the Revolutionary War and the next time that the tide of the ages, the movement of progress, was threatened by some of those who proposed to destroy the government, which was there to protect these riches, at that particular time, if you will remember, Abraham Lincoln said, at the battlefield of Gettysburg, "We are now embarked on a great Civil War, testing whether this nation or any nation dedicated to the proposition that all men are created equal, can long endure."

Every time the threat has come, people have repsonded to that threat because liberty is too precious a thing. The problem facing us is this—are we alert and wise enough to face that question, before the time comes when we may have to march in some future Valley Forge to protect those liberties? It is not necessary to say that to you, because you are here. It is necessary to say it to those who in their apartments, listening to their radios, are riding on the cushion of these things that have meant so much in the past. Today we of the Council of U. S. Veterans, composed of men who served in the army and the naval forces during the war, have felt it our particular problem and function to meet head on, this development which proposes to use the colors of the United States and the symbolism of American patriotism to destroy the ideals for which ·e symbols and this nation, and these colors

Back in December General Van Horn Moseley, retired, made a speech which we considered flagrantly disloyal. We sent a letter to the Secretary of War, on January 25. In that letter we said:

"We believe such speeches to be inconsistent with the rules and articles subscribed to by any officer of the United States Army, upon being commissioned, and willfully disobedient to the articles of war."

Attached to that letter was the following: "Subject: Recommendation that disciplinary action be instituted against Major General Van Horn Moseley U. S. A., Retired." In that letter we made certain charges and cited certain statements and specifications of those charges. We received a letter stating that our letter had been received, but no notice of any further action.

After General Moseley's appearance before the Dies Committee, and after having had a substantial amount of information concerning these particular groups with whom he has thrown in his lot, we wrote the following letter on June 5, to Hon. Harry H. Woodring, Secretary of War, Washington, D. C.:

"On January 25, 1939, the Council of United States Veterans, composed of men who have served in the military and naval forces of the United States in time of war, addressed a letter to the Judge Advocate General of the United States Army, copy of which was sent to you.

"In that letter we petitioned for a review of the speeches and writings of Major General Van Horn Moseley, retired, to the end that charges be preferred against him before a General Court Martial. I now quote statements publicly attributed to Major General Moseley, retired, which appeared prior to, and subsequent to our petition of Jan. 25. The following public statements are attributed by the press to the said Major General:

"On December 14, 1938, before the annual meeting of the New York Board of Trade: 'Our do-

mestic enemies should be warned therefore not to excite the wrath of patriotic America, for once these patriots go to battle, they will cure the disease definitely, and make those massacres now recorded in history look like peaceful church parades. . . .'

"'In fact, if both New York and Washington were burned down tonight, it would not cause a ripple in the America that I am talking about. In fact, in Washington it might be one definite way of reducing bureaucracy.'

"The following is from the *New York Post*, June 1, 1939: 'He (referring to General Moseley, retired) estimated that one-third of the voters in the United States were Communists or Communist sympathizers, and he acknowledged authorship of a letter in which he advocated the driving of these Leftists into the Atlantic or the Pacific.'

"The following is from the *New York Times* of June 1, 1939: 'For the German-American Bund he (General Moseley) had nothing but praise. Its George Washington's birthday meeting in Madison Square Garden, he called 'impressively patriotic,' adding that an American flag, and a picture of Washington were prominently displayed on the stage. The Bund's only purpose, he said, was to see that the Communists did not take over the country.'

"I now quote from a book, 'The German Reich, and Americans of German Origin,' published by Oxford University Press, sponsored by Nicholas Murray Butler, Samuel Seabury, Henry L. Stimson, Mgr. Ryan, and others. This book gives the following quotations of German documents:

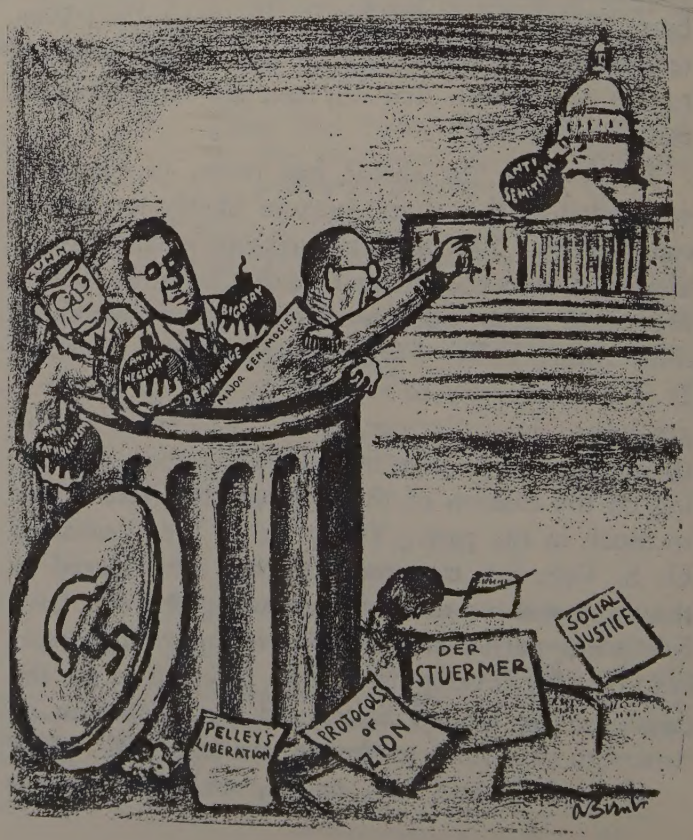
"By Dr. Ehrlich, Secretary of the Foreign Organization of the N.S.D.A.P. (German Nazi Party): 'Just as the ambassador, the envoy, and the consul represent the Government of our Reich abroad, so is the National Socialist Group Leader the standard bearer of the Foreign Organization, the representative of the Movement for German Reconstruction and German Conservatism. *He is the representative of the German nation abroad. It is his responsibility* to make the foreign organization the true home of Germans abroad and *to teach them to understand fully the present policy and the future plans of the Fuehrer, in spite of distance and in spite of the distorted influence of their environment.* The leader of the National Group is the guarantee that National Socialism will become something that is self-evident to the Germans abroad, just as their Germandom should be, and that the Foreign Organization of the N.S.D.A.P. on the basis of the decree of the Fuehrer of Jan. 30, 1937, will become the Foreign Organization of the German Reich.'

"As Chairman of the Council of U. S. Veterans, I make the point that it is obvious from the tactics of the German-American Bund in America that it is the agency of the German Nazi party in the United States.

"It is clear to us out of our military experience, that the function of the German American Bund is to organize in preparation of disruption within the United States in the event of possible war, in the same sense that Von Papen prepared such disruption prior to the entry of the United States into the World War.

"I charge that Major General Van Horn Moseley, retired, by his statements, and by his acts, is guilty of treason against the people, and against the Government of the United States, and that by publicly commending the German American Bund, he aids and abets a foreign government in the preparation of disruption against the eventuality of possible future hostilities, and that thus he is acting in treason to our national safety.

"I repeat now the petition made on January 25, 1939, that action be taken to prefer charges against



the said Major General Van Horn Moseley, retired, before a General Court-Martial.

Respectfully yours,

THOMAS E. STONE,
Council of U. S. Veterans, Inc."

I will also submit a telegram sent to the Dies Committee on June 5, 1939:

Hon. Martin Dies,
House Committee on Un-American Activities,
Washington, D. C.

The Council of U. S. Veterans recommended court-martial against General Van Horn Moseley Jan. 25 by reason of his unpatriotic utterances before the New York Board of Trade on December 14, 1938. Since then he has repeatedly committed similar offenses, and as veterans, who have served in war, we feel that his utterances reflect upon us and upon every officer and enlisted man of the service, while Moseley holds his rank on the retired list of the army. Believe your committee should investigate and publish the names of all or any persons involved in Moseley's threatened plot, so that if they include any army officers we may know it, and if none, that the good name of the army may be cleared. We are forwarding you by mail a copy of a letter we are mailing this day to Secretary of War Woodring, repeating our demand for investigation of this grave matter, and urging immediate and appropriate action.

THOMAS E. STONE,
Council of U. S. Veterans

Now, that Major General Van Horn Moseley, retired, and a number of other men have proposed to turn back the clock of history, the problem for us is to meet the situation before it becomes necessary to fight for our rights, as has been the case in previous years when people took too much for granted. The problem facing us is one of devoting ourselves to bringing people to an understanding of these things and to further dynamic action in the expansion of our liberties. I would propose that we do not merely take a defensive attitude, for we have plenty of places in this country where these rights are actually denied by the agencies of local governments, as for instance, by Mayor Hague in Jersey City. Instead of taking a defensive attitude, we must from this moment be on the offensive.

We are better off than the people were in Germany, because ours is a tradition that is ingrained in us. And now that our liberties are being threatened, let us amplify the democratic rights we have, and ensure that they are protected down to the last iota, down to the last syllable in every city and every town in the United States. Let that be our mode of action from this time on.

LAND OF THE FREE

DOROTHY CANFIELD FISHER

On May 16, 1939, an impressive group of writers and artists met at the Hotel Algonquin under the auspices of the Council Against Intolerance in America to discuss the tasks of the artist in the fight against bigotry. Mrs. Dorothy Canfield Fisher, author of "Seasoned Timber," is among the sponsors of the newly-formed writers and artists committee to fight intolerance.

By special arrangement with the Council Against Intolerance in America, we are happy to publish for the first time the full text of Mrs. Fisher's important message to the Hotel Algonquin meeting.

Arlington, Vermont

IT IS MY HOPE that the campaign to be begun today at this meeting will not limit the program of its activity to the work of combating intolerance and religious and racial bigotry. To join in this work is of course the duty of everyone with so much as the irreducible minimum of civilized principles. But to fight against something ugly, to keep down something hateful is a negative effort, performed with hate and anger, compared to the joy of helping something beautiful to live, of protecting with passionate love something lovely and lovable.

Both the negative and positive sides of the campaign are essential, must of course be carried on. But I hope that the effort will not be directed too one-sidedly to the attack on intolerance. To glorify tolerance, to sing the praises of the warm rich beauty of human diversity, to laugh infectiously at the pure perfect idiocy of the laborious attempt to create dullness and monotony out of material so fascinatingly various as human nature—this is as necessary and far more heart-stirring.

In so glorifying diversity in human nature, we are glorifying the basic principle of our country. What does it mean, the phrase "the land of the free"? Free for what? Free to develop, each of us, the best qualities he himself has, rather than to try all to have the same qualities. To believe that it is not only possible for human beings of different faiths and races to live in harmony, but that out of this diversity comes a special richness and vitality—this belief is the essence of Americanism. The Nazi attempt to narrow all Germans to a single variety—it seems to any American not only futile by definition, but to have a kind of insane grotesque laughableness—as if a people looking out on a fine landscape of rolling hills, green fields, golden grain, fine groves and myriads of wild flowers, should be stricken by the idiotic idea that only oak-trees are fit to live, and rushing out with axes and torches and knives and ploughs, seek to annihilate the splendid luxuriance and abundance of the country-side, leaving only one form of life.

Or to use another analogy, not laughable in any degree, but horrifying and heart-rending, as if a man should suddenly go crazy with the delusion that of all his members only his nose is worthy to survive, and savagely begins to slice off his hands and feet and ears, to bring his body into that state of "purity and unity" which his poor, shattered brain conceives to be the good form of life.

We have perhaps until now rather taken for granted this vitalizing American principle of the golden value of diversity in a nation. It has seemed axiomatic that it is good for any society to be made up of various kinds of people, all free to develop their good qualities as completely as possible. In what other society would health be possible for creatures diverging so widely from each other as one man from another? Who would dream of limiting a garden to one kind of flower or vegetable? The essence of success in gardening is to have fine specimens of all kinds that will grow in that climate. It is really only since we have seen with shocked amazement the Nazi mania for cutting out of its country all but one kind of human being that we have been aroused to appreciate at its true value the American principle of harmony in diversity. It seems to me of the utmost importance that we base our efforts to resist racial and religious intolerance on our enthusiastic love for multifarious differences between human beings which give the landscape of our race its real interest, its real value, its moral beauty, its vitality, quite as much as on our hatred for the attempt to cut down to one bare stock of wood the gloriously rich leafage of the tree of humanity. To love, whole-heartedly, what you are protecting and cherishing, is as important and far more life-giving than to hate what you are attacking. To make every positive effort to testify publicly to our love for the splendid complexity of our human inheritance—that is as important as to hunt down and stamp out the manifestation of racial prejudice.

There are two ways for a gardener to defend his plants against their enemies. One is to fight their enemies with steel and poison. The other is to feed and water his plants into such robust vigor that the attacks of their enemies are of no avail. We must not neglect either of these two ways of defending our country from the danger which threatens it today.

And, as soon as we turn our imagination upon the positive campaign to make our variegated America so proud and happy of its harmony in divergence that intolerance can find no entrance to our shores, we see at once the huge beam in our own eye—the treatment of American colored people. Until we make a serious, sincere attempt to plan increasing fair play for our American Negroes, our attempt to defend ourselves against the European brand of "racial intolerance" can have no real vitality. As soon as we honestly begin that attempt, strength will pour into our veins. It is true now that if any American citizen with Negro blood should wake up some morning, finding himself affected by no *more* than the hardships, prejudices, injustices and unfair discriminations to which—to our shame let it be said—American citizens of Jewish blood are subjected, the Negro could scarcely believe his good fortune. As long as this is true, as long as we make no sincere effort to carry our Americanism into the dark corner of our nation's life, our praise of American principles is but lip-service.

"Out of the strong came forth sweetness"—would it not be sweetness indeed if out of our shocked fear of the savagery of German race-prejudice we should be aroused to glorify and serve true Americanism so whole-heartedly as—at last—to realize that in the case of our own kind of race-prejudice as well as that of Europe, intolerance is another name—not so much for wrong and wickedness, as for *idiocy!*

TO THE PARENTS OF AMERICA

HELEN HAYES

A simple and direct answer to adverse opinion concerning refugees in America was given recently by Helen Hayes in an address in which she spoke, not as a great lady of the stage, but as Mrs. Charles MacArthur, an American mother. Mrs. MacArthur addressed a luncheon meeting held in mid-May by The Good Neighbor Committee, an inter-denominational group concerned with better team-work among agencies giving aid to refugees.

YOU SEE, I STAND before you without a note, with nothing but myself, and very little idea of what I am going to say. I came here today really to listen and to learn, not to speak and instruct. I am newly pledged as a participant in this grand work that you have been carrying on so well. It would be the height of presumption of me to try to say anything in the least instructive to you all. But I feel that I am standing here somewhat in the position of a reformed sinner. I think the best thing that I can do is to tell you my story, to tell you the story of my conversion. It is only a few weeks since I saw the light, so it won't be a very long story and, perhaps, from that story you can learn a little bit of how to meet the people and to win their adherence to this great cause that you know you must win, that is so vitally necessary to the particular phase of your work—the Wagner-Rogers bill for the admission of 20,000 refugee children to this country.

I know that the support of the American people is very necessary to the passage of that bill. They are the constituents of the Congressmen and Senators who are going to argue that bill. If the American people demand it, then naturally their servants, the Congressmen and Senators, will pass it. So I think it very necessary that you gain more converts and I am going to tell you my little story in the hope that it will give you some idea of how to do this.

It happened in Jamaica, on a beautiful, balmy, tropical evening. I was sitting after dinner in a lovely garden with my husband. My husband and I had been sipping coffee. I listened to the music, the jasmine was so sweet, and I was lulled into a sweet sense of well-being, when fate pounced upon me in the guise of a very superficial acquaintance, a woman I had met a couple of times in New York. She strolled over to join us for coffee. She was leaving tomorrow. I was wrapped in a delicious sense of well-being. She said she was going home the next day. I said it was too bad; we had only just come. She said that she had only come down for a few days to get a much needed rest to go back to work on the Wagner-Rogers Refugee bill. The great work was just ahead of her . . . she had come down to gain strength for that. Yes, I thought, that was bully of her. She went on and on and she told of what she had seen and what should be done. She was guilty of bad taste. She went into details. I tried not to listen. I tried to concentrate on the music that drifted over. I took a deep puff on my cigarette and sniffed the cool air. I was irritated. How dare she intrude upon my happiness with this grim story. But she went on. Her words kept dinning into my ears. And then she said something, something that found a chink in my nice shiny armor of smugness. She told of those mothers who had been forced into the position of realizing that to send their children far away out of their own lives, thousands of miles from them, without any hope of ever seeing those children again, those mothers had been forced to the realization that that was better than to keep them by their side to live under the conditions under which they were forced to live. That got me. I tried to think of myself, everything that it means to make such a decision. Well, the balmy evening wasn't so sweet, and the jasmine perfume seemed to be giving me a headache all of a sudden, and the music was out of tune. I went to bed and I didn't sleep a wink.

I forgot to tell you that she had asked me, at the very beginning, if I could do anything to help, if I could speak or take some active part in this campaign. "No," I said, "I am very sorry, I could do nothing." I felt, I always thought it was unwise for an actress to take any stand in a controversial question. After all, we are the servants of the public, and we musn't cause any disapproval. We musn't do anything that might hurt the public that we serve. And so I refused.

Well, after a sleepless night I rushed downstairs before she took the bus to the boat and I asked if

I could do something. I had to do something, for no other reason than that I had to sleep the next night. And when I came back, as you know, I appeared in Washington. Well, that was the first step of my enlightenment, that evening in Jamaica.

The next step was the result of my appearing in Washington. I was introduced, for the first time in my life, to a world that I had never seen before because I had never taken a stand on a controversial question. I was introduced to that vast army of indignant letter-writers. You people who have worked for a long time in these things have become used to it, but to me it was a complete shock. I read the letters with a horrid fascination. I couldn't skip one—not one. And I became aware that the very sentiment of which I had been guilty until that night in Jamaica was pretty actual; it was a pretty general weakness. And the thing that you people have to fight more than anything else is, I am sure, not intolerance, not prejudice—I am sure that is in the minority—but the thing that is a real danger is complaisance—people, like myself, who protect themselves with some shiny armor like I had, that armor of wilfully misunderstanding facts because they are afraid to face the truths, of cliches and righteousness. That's the most impenetrable of all—those cliches. At the end of every letter was the final banner that waved—at the end of practically every letter that I received—and I understand what's behind the acceptance of those things, those silly beliefs, it is smug protection. It's that people are afraid to face the truth, to face the hopeless things and the hard work that it will force upon them. And so they like to take refuge in the happy thought which they all expressed, in every one of my letters—they shouted "Charity begins at home."

They may be very happy, very righteous, and very content in their position. But what they actually said was that charity stops at home. For charity, once it begins at home, just won't stop there. You have got to help the needy wherever you find them. You must get that thought through to the American people. You will have to do a cruel thing. You will have to rob them of their self-protection. But I feel that you are going to be able to do it.

Dr. Elliott said you have got to stop lying to each other. I say: You have got to teach them to stop lying to themselves. He also quoted that line in my play: "For God's sake, try to be a little more human." That expresses the whole thing; and yet, I would like to go a little further and say: For God's sake, let us try to be a little better than human."

OUT OF THE MOUTHS OF BABES

Child Refugees Speak Out on America

What the passage of the Wagner-Rogers Child Refugee Bill will mean is eloquently borne out in the following letters by child refugees under fourteen years of age who have already reached American shores. These letters, written to friends and relatives and collected by an editor of EQUALITY, *are a vivid commentary on the life of the child refugee.*

Dear Friend:

I am fourteen years of age and despite the fact that fate has dealt roughly with me at times, I am today a happy and satisfied youngster.

I was born in Germany and I am Jewish. Almost thirteen years of my life I lived under the kind and loving guidance of my parents. Then came the day when the late German President, Von Hindenburg, died and Adolph Hitler took Germany's fate into his hands, changing it to suit his whims.

My father was the determined type of man that fate, labor and hardship produces. He worked hard in his business, doing his best to earn for his family a life of comfort and happiness. I have never seen him angry. He banished every trouble with joking and cheerfulness. My mother was a sweet sort of woman and very loving. She was a fine cook; salads were her specialty. I was her official salad taster, for my mother thought that I had the most delicate palate in the family. Most generally, I told her the salads were fine, even if they were not quite satisfying, for I did not want to hurt her pride. I have an older sister and a grandfather who was very fond of both my sister and me.

We were a very happy family, content with what

we had, able to get along without the things we could not afford and deeply respected by our neighbors and friends. Then came that historic night of January 30, 1933, when Fascism celebrated another victory, when Hitler and his Nazis grabbed the helm of the sinking Germany, when millions of hearts broke. That was the night that started the hate, the rage, the bitterness toward the Jews.

My family was one of the many whose happiness was crushed that night. My father forgot his cheerful smile. My mother put too much salt and pepper in her salads. My sister went around like a silent ghost. Only my grandfather kept his equilibrium. He murmured in his quiet, kindly manner: "There is no reason to give up before you start fighting. I have dealt with fate before and found that unless you fight you will be beaten. There never was and never will be anyone who has ruled a people forever."

The next morning when I went to school, I was surprised to find that the air was filled with snowballs and that all of them were aimed at me. Each snowball was accompanied by the yell of "Jew!" "thief!" and many other epithets. I ran into the school building and sought the protection of our principal. He looked at me sadly. "I am sorry, Harry," he said, "but I am unable to help you in any way. Defending you would have been my job yesterday; today I must defend my own position by ignoring you. You may not understand what I mean now but if anything of this sort happens again, and it probably will, do not come to me for help. Things have changed." Another surprise awaited me in the classroom. No one would sit next to me. "Yeah," remarked the pupil in front of me, "go find yourself another seat or go to Palestine to join your people."

On my way home insults floated through the air. I ran as fast as I could to reach the protection of my mother's arms. When I got there I could not tell her. I had to save her unnecessary worries. This day at school was repeated by others just as bad and some that were worse.

Life in Germany had become a consistent torment. The only thing that was dear to me was my family. I heard rumors of people migrating to America. Why shouldn't I go too? I told my parents of my thought and they were startled. "Do you want to go?" asked my father. "No, papa, I don't want to go," I answered him, "but somehow I must. I don't want a lost future. I cannot stand being hated." "I understand," my father said softly, "but how can you go to America?" "Father," said I, "I will just ask the Committee on Immigration of German Children to try and make arrangements for me."

Letters were exchanged. Mental and physical examinations were given me. Photographs were made and thousands of questions asked. But, finally, I reached my goal. An affidavit had been granted me from someone in the United States and on November 12, 1936, I received a letter saying that I was to sail from Hamburg on the 26th aboard the steamship "New York."

Two weeks were left to me to pack, to make last minute arrangements, to buy things that I needed. They were the busiest two weeks of my life. I received much advice from friends and relatives, wishing me the best of luck and instructing me how to act in the U. S. A. Then came the morning of my departure. The hard thing was to tell my parents good-bye. I would have been superhuman if I had been able to sleep that last night at home. I lay awake for hours thinking of what I should say to my parents in the morning. I had a thousand ideas. I thought up a thousand different ways to keep them cheerful. Around midnight, I heard steps in my room; as I opened my eyes, I saw my grandfather coming toward me. I closed them quickly, pretending I was asleep. He bent over me and pressed a hot kiss against my cheek. Then, slowly, he left the room.

At 5 o'clock my father called me. I dressed in my best clothes and went down to breakfast. The table was laden with everything I liked best. I sat down without a word for I could not even trust myself to say good-morning. I toyed with my food. Everyone toyed with his food. Appetites were not exactly good that morning.

Then came the saddest moment of all, the moment I dread more than all the troubles in life—I had to bid farewell to my parents and sister. I had insisted that they stay at home for I was afraid of a scene at the station. I succeeded in having my mother, sister and grandfather promise to do so but I could not keep my father from taking me to the station.

There was one-half hour before the train left, thirty minutes, 1800 seconds. Time flew by; minutes seemed seconds and at every tick of the clock my heart beat faster. But, finally, I was on the train. I was happy that all this was past. By the time I reached Hamburg I regained my composure

and was trying to forget the past and concentrate on the future in a new world.

What these adventures were, or what happened to me in Hamburg or on the boat, I will not try to retell, for there are too many things for me to recall in detail. But I would like you to know that I am almost completely happy; that I think the United States is a beautiful country whose worth I have learned to appreciate during the year I have lived here. If two wishes were to be granted to me, the first would be, to be reunited with my parents, and the second, to become a citizen in the land of freedom, the United States.

HARRY.

I LIKE LIBERTY BETTER THAN ANYTHING

Dearest friend:

I like it here in America because it is a free land. And between a free land and Germany where I come from is a big difference. Here in the parks you may walk on the grass if you want to but in Germany you must pay a fine if you step on the grass. Furthermore in America you may have any religion you like without having any troubles. In Germany if you want to visit a planetarium or aquarium you have to pay some amount; therefore people think, "This museum costs too much, I will rather stay at home." Here you can go everywhere you want without paying. So you can do a lot for your education and knowledge. People in America are always happy and gay and make a lot of fun.

Maybe the reason is that they grow up in Liberty. I like Liberty better than anything else in the world.

Sincerely yours,

LILLIAN.

I AM HAPPY

My dear ones:

By this time you'll have received my letter. I received one from Helen. She congratulated me on my confirmation and sent me her picture which I liked very much. I have a surprise for you. In fact, there are six for six relatives. Perhaps you can guess what it is?

In the High School to which I am now going there are 82 pupils in my class, all my friends. Now another surprise. I have become President. Everybody is surprised. Now for a little explanation: Here in the schools you have self-government in every class. As leader of this a President is chosen who has to give orders, who keeps order in the school and who aids the children and teachers. Thus for President the smartest boy in the class is always chosen. Out of 82 children I rereived 82 votes. I also have two secretaries and seven other children who help me but whose titles I can't translate. I am of course very proud of this honor position. This is my first success in America, a small start to become a Roosevelt.

Quite a short while to become President, don't you think so? Now I sometimes speak English and sometimes German.

That's all for now.

Best regards and lots of love.

If you ask me how I like it here, I can only write you: I am happy.

RUDOLPH.

What You Can Do

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Sentiment in America is growing for the passage of the Wagner Refugee Bill (S. J. Res. 64). Write your Senator urging him to vote affirmatively on this bill.

The large number of anti-alien bills menace American democracy and the refugees in America. The Hobbs Concentration Camp bill (H. R. 5643) has already passed the House. Every effort should be made to kill this bill in the Senate. Write your disapproval of this Bill to the Senate Committee on Immigration. In addition write to the Senate and do all you can in your community to fight the other anti-alien bills, especially those introduced by Dies, Reynolds, Hobbs, Dempsey, Starnes and Smith (Virginia).

HEINRICH LEVY

KARL BILLINGER

THIS MORNING I RECEIVED A LETTER from a man I have never met. A certain Herbert Levy writes me about what happened to his father in the most recent attacks on the German Jews. "Perhaps", he says, "you remember my father Heinrich who was with you in the concentration camp?"

Yes, I do remember Heinrich Levy. I saw him for the first time in Columbia House in Berlin. A group of prisoners under "protective" arrest was lined up in the corridor waiting to be led into the courtyard. On the left flank, next to a small prisoner, I noticed a man of gigantic build. According to his size, he should have been on the right flank. My section was already at the other corner of the yard, when I saw the giant and his little companion come down the stairway. The big man walked with difficulty. From the way he moved his legs and minced his steps it looked as though he were wounded. Still, no marks of illness or injury were visible on his body as he hobbled along leaning on the shoulder of the little prisoner.

During the weeks at Columbia House I often saw the small fellow at the evening march to the outhouse, but I met the sick giant only twice, and both times he was leaning heavily on his companion. When some of us were finally transferred to the concentration camp, I got my first chance to talk with the little one. We were assigned to the same barrack and became well acquainted. His name was Jupp. He was a typesetter by trade, and had worked in a printing shop whose entire personnel had been arrested. Jupp was a passionate anti-fascist.

He had met the giant for the first time in the Columbia-prison. The S.S. had thrown both of them into the same cell and had ordered Jupp to take care of the invalid. The invalid was Heinrich Levy. He owned a small barber shop and hairdressing parlor on the west side of Berlin and was a non-political prisoner, "hopelessly non-political", as Jupp put it. The S.S. had arrested Levy for "resisting the authority of the German State".

Long before the Nuremberg decrees and the official anti-Semitic terror, the Nazi-regime had systematically conducted a cold pogrom to annihilate the Jews. Day in and day out, storm troopers visited Levy's shop allegedly to find out whether he was employing any "black labor," unemployed people on government relief. The result was exactly what the authorities had intended: Levy's old customers were afraid of getting mixed up in an unpleasant affair; they stayed away from his shop, and the business became worse and worse. One day, the Nazi "inspector" appeared again just when Levy was shaving a customer. Upset and irritated, the barber motioned the inspector to leave. Unfortunately, the hand he waved at the S.A. man held an open razor. For the Nazis the case was clear enough: "threatening a government official with a mortally dangerous weapon." Levy was arrested at once and taken to Columbia-House.

The S.S. man who acted as examining magistrate at Columbia decided to make an example of the Jew who had dared to resist the might of the German State. He sentenced Levy to four hundred lashes with an artillery whip. Sentences of this kind were carried out in the cellar of Columbia House. It was the custom to give a prisoner no more than twenty-five lashes at a time; more protracted punishment would make him lose his senses and with them the education value of the lesson. Then, too, the best way to break a man's morale is to force him to wait for his tortures.

After the first instalment, Levy had to be carried to the cell he shared with Jupp. He lay there for two days and two nights. Then the S.S. officers in charge took him downstairs again. Being still weak, he fainted under the first few lashes. From that day on, the S.S. made Jupp responsible for Levy. It was Jupp's duty to see that the hairdresser was "in shape for treatment" every time he was taken down to the cellar. Jupp fed him and helped him climb the long stairway leading to the yard. As soon as the raw flesh on Levy's back started to heal they gave him the next installment of twenty-five lashes.

There was a rule at Columbia House that the moment the door of a prisoner's cell opened, he had to step at once to the rear wall, face the door, stiffen into military posture, and call out to the entering S.S. man his name, prison number and the reason for his arrest. Like every rule at Columbia,

this one was used by the S.S. to force prisoners to humiliate themselves. In the cell next to mine, for instance, there was a prisoner whom I never saw. But every night, when the drunken guards lurched through the corridor tearing open the cell doors in order to abuse the prisoners, I could hear my neighbor shouting:

"No. 413!
"Arthur of the Barricades!"
"Former Reichsjammerschwein!"

"Former swine of the State Whining" instead of "former member of the State Banner", the democratic organization for the defense of the Republic. The S.S. forced him to spit on his own convictions.

In Levy's case, the S.S. invented an especially good joke. When the door of his cell opened, he had to face the rear wall, and at the command "one-two-three" expose his bloody welts. Because he was too weak to let his trousers down with the necessary speed, the S.S. appointed Jupp to act as his "lady's maid" for that purpose. By the time Jupp was transferred to the concentration camp, Levy had already gone through three-quarters of his sentence.

Weeks had passed, when one evening, looking out of our barracks, we watched the arrival of a new batch of prisoners. The huge gate which led into the yard was opened, and two closed transport trucks rolled in. As the camp guards surrounded them, the heavily armed men of the convoy leaped to the ground. Among them we recognized some S.S. guards from Columbia House. One by one, without overcoats, some even without jackets, in spite of the bitter cold, their hands gripping those pathetic paper boxes containing their belongings, the prisoners emerged. As they stepped from the trucks into the yard, the camp guards met them with kicks and blows. Some of the prisoners were hauled off to the examination room; the others were initiated at once into the elementary stages of concentration camp discipline. As the prisoners were finally lined up four abreast and marched across the courtyard, we were scanning their ranks for our friends.

In the first row, making efforts to keep step with the others, marched Levy. He was already attracting the attention of the prisoners in the barracks, even of those who did not know him from Columbia House. With the trained eye of the hounded, they understood that this man was in greater danger than the rest. Unfortunately, this was Levy's insuperable handicap: he attracted attention. Once a prisoner wittingly or unwittingly attracts attention, he gives the guards the very opportunity for which they have been lying in wait. Out of the general destruction of Germany's "foes," they can now select the one individual upon whom the entire process can be concentrated and carried to its conclusion.

Levy had so much against him: he looked Jewish and he stood out among the prisoners because of his gigantic build. The marching column had just started to sing the Horst Wessel song, when the S.S. men got on Levy's trail and ordered him to the head. His arm outstretched in the Hitler salute, he bellowed, over and over again, the only verse of the song he knew. Kicked by the S.S. men, he had to lead the procession of prisoners back and forth across the yard.

At last all the new prisoners were taken through the examination room, registered and assigned their places in the various barracks. Levy's bunk was in the dormitory next to ours. There was a strict rule against leaving your bunk after taps, but Jupp left his to find his old cell-mate. It was not so hard to get around the rule with the barracks terribly overcrowded and the bunks dark as pitch. Even the barrack spies could hardly spot anyone moving from one place to another.

Jupp had spoken to me a number of times about his comrades at Columbia House. I knew that Levy, in spite of all the torture he had suffered, had never lost hope of returning to his family and his little shop. I also knew that he did not share Jupp's political views. Columbia House, the concentration camps, the Gestapo—that whole dark impenetrable Germany in whose shadow hundreds of thousands were living and dying—all this was for Levy only the terrible accident of a transition period that could not possibly last long. Peace and order which the German people cherished more than anything else; work and the reward for honest work—these should be re-established sooner than we today could imagine. The thing to do, for the time being, was to keep your feet on the solid ground of fact.

When Jupp came back to our dormitory and crawled into his bunk, he leaned over in the darkness and whispered furiously: "You wouldn't believe it. The same old jackass. His greatest worry is that damned barber shop of his."

Subsequently, I saw Levy often at roll-call or when he was cleaning the hallways of our barrack,

but never spoke to him. Several weeks later, both of us were assigned to the same section of a newly organized work detail. Our squad consisted almost entirely of politicals, former functionaries of the labor movement, or members and sympathizers of the various labor parties. Many of the prisoners knew each other from the days when they had worked together or, together, had suffered persecution. Among them Levy was an outsider.

Our workplace lay far out in the moor and it was still dark when we left the camp in the morning. Hardly a word was spoken on the way. Everyone was deep in this own thoughts. There was plenty to brood over. How far had the Nazis succeeded in smashing the labor movement? In what form could the organizations be built up again? Was it better to enter the Storm Troops and the Nazi labor front or to develop the independent trade unions illegally? How was a united front against fascism to come about? 14 years of self-sacrificing work and missed opportunities weighed down heavily on the politicals.

Levy was less preoccupied. He took full advantage of the opportunity to break the silence rule of the camp while marching. For him the future was much clearer and simpler: one had to make peace with the new Germany, yes, within one's own heart. All further resistance was dangerous and useless. The more complete our surrender the quicker would be our release. That was the essence of his program.

Levy had one characteristic which you rarely find, even among Germans, in such an intense form. He believed passionately in the sanctity of the state. Neither Columbia House nor the concentration camp had shaken his faith on that score. Law was law, and it is inviolate. Germany was a lawful state. Germany had made new laws, therefore these were binding upon all Germans and he wanted us to accept this. The humilitation, the tortures, the murder of prisoners—these were excesses for which the state was not responsible. Sooner or later, the guilty individuals would be called to account. It was all a matter of time. Once political passions quieted down, these things would end of their own accord. At present it was the duty of everyone of us to cooperate in restoring peace and order as quickly as possible.

Levy was not to be discouraged by our mockery. He missed no chance of calling our attention to anything which seemed to confirm his views. He was positively triumphant if a communist was released from camp, if a single day passed on which the S.S. men failed to kick him in the pants, or if a Jew was delivered by the convoy and the guards forgot to shave his head. Levy's optimism increased as he gradually overcame the physical and moral anguish he had suffered at Columbia. One day when they handed him a letter from his wife saying that she and their son were carrying on the little business, he was exultant, more certain than ever that everything would come out all right.

The politicals considerd Levy a nitwit. None of them thought it worth while to discuss matters with him. Who wants to win over as a companion-in-arms, a man who persisted in the belief that in chasing a storm trooper out of his shop he had violated the law? Occasionally, Levy's attitude aroused even hatred. He refused to join in sabotaging our forced labor, and when our camp was ordered to vote in the plebiscite, he insisted that we ought to cast our ballot for Hitler. We must bury the past, he said; it is up to the German people to show the world their internal unity and strength. We heard those arguments from the S.S. officers, too. Yet, for some reason the prisoners did not think Levy a stoolpigeon. They knew he honestly meant what he said. But they made no bones about their contempt for him. Even Jupp kept away from him, and that depressed Levy very much.

"When I get out" he would say, "I'm going to send Jupp a package every week. He saved my life. Without him, I'd never have lived through Columbia. What a decent fellow. If he'd only listen to me. One of these fine days he's going to break his neck. But it seems that none of you want to learn anything."

In the beginning, when Levy handed down a piece of wisdom like that, the politicals would answer him rudely. There was nothing else to do. They thought it a waste of time to expose him to any political education. He simply did not understand their language. Concepts like 'monopoly capitalism', 'imperialism' or 'class basis' were completely over his head. But the man had given real proof of an extraordinary spirit. Out of his friendly equanimity there flowed such genuine conviction that we had gradually fallen into the habit of listening to him.

His was a fairly commonplace story. For generations Levy's family had lived in Germany. He

felt German through and through. What else could he feel? He and his wife knew no Yiddish, and certainly no Hebrew. During the World War he had fought at the front; two of his relatives had been killed in action. Only in 1928, after the inflation had swallowed up their savings, did they open their barber shop and hairdressing parlor. It gave them a small enough living but they managed to send their son Herbert first to the *gymnasium*, then to the university where he was studying medicine. That is, he had begun to study medicine two years ago. At this moment, being a Jew, he was excluded from all higher institutions of learning. The young man was now helping his mother in the shop. Needless to say, all these problems would eventually be straightened out by law. With Levy, such words as law, right, justice had not lost their meaning. He believed in the inflexibility of German justice as he believed in the Almighty Himself. He liked to recall the time when he had won a lawsuit against a wholesaler, in spite of the fact that he was only a little businessman while the defendant represented a big firm. After all, Germany was not Czarist Russia or Poland or one of those Balkan countries. There wasn't a judge in Germany who could be bribed. To be sure, some pretty bad things were going on at the moment, but how could you hold the state responsible for them? The state had to safeguard Germany against complete collapse; under these circumstances they were bound to be some victims. In consideration of our views he would assure us that Hitler also wanted socialism, not quite the same as ours nor by the same methods, but still a socialism which was to benefit the entire German people in the end. He pointed out that he as a little businessman had more reason to worry about the future than the workers; but if one was a decent fellow, did his duty and held on to his faith in the essential goodness of man, one could face even uncertainty with a clear conscience.

In our situation, such words from anyone else would have been loathsome and seemed weak-minded. Coming from Levy they made a certain impression. He practised what he preached. He did not hate the S.S. men, not even those who had tortured him with particular ferocity. He had found decent people even among the Columbia guards. Once in a while a guard had slipped him something to eat in his cell, and the officers in charge of the cellar had omitted the final installment of twenty-five lashes as a reward for his good conduct. And hadn't the S.S. men in our camp become decidedly more humane since we were now the old bunch among the prisoners and the guards had gotten used to us?

At last the day came when Levy was released from the camp. His whole being now expressed to the full the passionate attachment with which this giant clung to life, to his family, to Germany. He could not conceal his deep agitation as he went over to Jupp to say goodbye. "I know you think I am an idiot, not worth all the trouble you took with me. But in the long run, you'll see that I'm right."

Jupp's last advice that he get out of Germany as fast as possible, Levy turned down with a smile. "Friends", he said, "we'll all meet again as free men".

He embraced Jupp and shook hands with the rest of us. He felt that his release confirmed all his predictions.

As long as I remained in the camp, I received my share of the packages which Levy kept sending to his old barrack. Then my turn came for release, and I lost track of Jupp and Levy and many other friends. Today, for the first time, I had some word about Levy.

"Until recently", his son writes, "our little business enabled us somehow to get along. My father objected to my going abroad to continue my studies. During the last few months, we kept very much to ourselves. Father disagreed even with many of our Jewish friends. He condemned those who tried to save at least a part of their property by sending it abroad. To the very end, he refused to listen to any suggestion that we make some effort to get to Palestine, France or America. He still hoped things would become better. The day the storm troopers smashed our shop window, father went out into the street to talk to them. Mother could not stop him. The storm troopers started to beat him and then they took him away in a car. Four days later the court sent us a letter saying father was dead. We do not even know what they have done with the body."

The weeks at Columbia House, the months in concentration camp and the years in Nazi-Germany did not shatter the faith of the barber Heinrich Levy in the essential goodness of man. Nor did they convince him of the obligation to fight against the Nazi state and its laws. He died with the clear conscience of a German subject.

ABRAHAM LINCOLN ON EQUALITY

ALBERT DEUTSCH

The First in a Series on the American Tradition of Equality

"WE HOLD these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."

In that splendidly phrased sentence lies the kernel of our American tradition. But far from being accepted as "self-evident" truths, the sentiments thus expressed by the founding fathers have been subjected to a steady bombardment of ridicule and distortion by tories of every generation. No American doctrine was ever stated so simply; none has been the source of more confused thinking. No part of our tradition has been more purely American, flowing from that deep fount of democracy, the frontier; yet none has been more reviled, especially by our professional patrioteers. From the sun-kissed shores of California to the rock-bound coast of Maine, thousands of Fourth of July spell-binders annually deliver orations on the Declaration of Independence. How many of these truly understand its meaning? How many who declaim sonorously about the "sacred principles" really try to preserve its essential spirit? (Why doesn't someone propose that the Declaration be read aloud at all Fourth of July meetings, instead of having stock speeches made about it?)

Were the ideas expressed in the Declaration of Independence merely an array of "glittering generalities," as one of our legal luminaries asserted? Or were they based on outmoded "eighteenth century illusions," as even some sincere liberals of our time believe? Were they spun out of thin air by a small group of individuals or by a single man? To the latter question history answers with an emphatic "No!" The language of the Declaration was in common currency in 1776; it represented the desires and ideals of the common man. When Jefferson's enemies tried to belittle him on the ground that there was nothing original in the Declaration, he replied that the essential thing was "not to find out new principles or new arguments, never before thought of, not merely to say things which had never been said before; but to place before mankind the common sense of the subject, in terms so plain and firm as to command their assent. . . . Neither aiming at originality of principles or sentiments . . . it was intended to be an expression of the American mind."

So deep was the feeling for equality among the victorious colonists following the Revolution that they tried to make a clean sweep of all distinctions of title and dress that made one man's status greater than another's. Many of the more democratic leaders even condemned the wearing of uniforms of any kind as marks of inequality. The zeal of some was comparable to that of the Irishman at a mass meeting who when the speaker asked rhetorically, "After all, isn't one man as good as another?" jumped up and shouted, "Sure, and he's a darn sight better, too!" The deep sentiment of equality has been noted by every visitor to this country from its very beginnings. The Frenchman, de Tocqueville, who made a survey of the United States a little more than a century ago, marked it as one of the most distinctive features of our national life. It has been the cornerstone of our political faith, almost identical with the democratic concept itself.

What is the meaning of the "equality of all men" as applied to democratic doctrine? Let us first remove the cobwebs of confusion woven around this much-abused phrase. It does not mean that all men are born exactly alike. It does not mean that all men have the same moral, mental or physical capacities, or that they are all entitled to the same economic and social rewards. It does not mean reducing everybody to the same dead level of uniformity.

What then does it mean? It means nothing more nor less than equal opportunity and equal rights for all, regardless of origin, race, creed or color, and special privileges for none, no matter what one's birth or position might be. *In simple terms, it means fair play for all.* When they declared the equality of all men, the authors of the Declaration were not stating an existing condition, nor a condition that was to be immediately conferred upon all Americans by decree. They were setting a goal for their contemporaries and for future

generations to strive for. They drafted a sweeping declaration of human rights, applying not only to the American colonists, but to all mankind, and the influence of that document on world developments outside our borders has been little appreciated. That perfect equality of opportunity can never be realized in practice is obvious. But insofar as we pursue the path that the founding fathers blazed for us, it must lead ever onward toward the goal of the maximum equality possible in the given circumstances that every generation must face. "Equal rights for all" is not a static ideal; it is a dynamic, living principle, ever unfolding itself in new forms, ever extending itself along new frontiers.

Probably no American statesman gave more thought to the concept of equality than Abraham Lincoln; probably none developed it into such an integrated philosophy of American life. His firm and abiding faith in that concept was expressed throughout his public career, in a period when it was subjected to more terrific attack than ever before. To him the "equality clause" in the Declaration was no polished generality or unrealistic sentiment, but the "central idea" on which our democracy was based. In a speech made in Congress on January 12, 1848, he declared: "Most governments have been based, practically, on the denial of the equal rights of men; ours began by affirming those rights. They said, some men are too ignorant and vicious to share in government. Possibly so, said we; and, by your system, you would always keep them ignorant and vicious. We proposed to give all a chance; and we expected the weak to grow stronger, the ignorant wiser, and all better and happier together."

The long and bitter struggle for the emancipation of the Negro has been part of the fulfillment of the equality ideal set forth in the Declaration, and it was on the equality clause that Lincoln based his fight against slavery. When Chief Justice Taney, in his infamous Dred Scott decision, argued that the authors of the Declaration did not intend to include Negroes in that clause because they would immediately have placed the Negro slave on an equal plane with free whites if they did, Lincoln reduced his argument to an absurdity by pointing out that neither did the founding fathers immediately place all white people on an equal plane with one another. In a speech at Springfield, Illinois, he declared that the framers of the Declaration had intended to include *all* men, but that they by no means implied that all men were equal *in all respects*. "They did define with tolerable distinctness in what respects they did consider all men created equal — equal with 'certain inalienable rights, among which are life, liberty and the pursuit of happiness.' This they said and this they meant." Obviously, continued Lincoln, they did not mean to say that all men were actually enjoying that equality. They simply declared the right, so that enforcement of it might follow as fast as circumstances should permit. "They meant to set up a standard maxim for a free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere." The equality clause, he said, was meant to be "a stumbling block to all those who, in after times, might seek to turn a free people back into the hateful paths of despotism."

In a masterful address made at Chicago, July 10, 1858, Lincoln turned his guns on the time-worn thesis that certain "inferior races" have to be ruled by certain "superior races." He pointed out that this argument had been used by despots to enslave the people since time immemorial. It was always the claim of these despots that they bestrode the necks of a people not because they wished to do so, but that the people were "better off" for being ridden. Whether it was made by a king, or by one race as an excuse for enslaving another, it was the same old "serpent," and its poisonous effects were not confined to the treatment of the Negro people. If Negroes could be excluded from the meaning of the Declaration of Independence, why couldn't other groups be likewise excluded, and who could say where this process would stop?

In that same speech, Lincoln also applied the equality clause to the foreign-born in our population. While the latter could not claim physical descent from the founding fathers, it was nevertheless true that the equality principle written into the Declaration "is the father of all moral principle in them, and they have a right to claim it as though they were blood of the blood, flesh of the flesh, of the men who wrote that Declaration, and so they are. That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together, that will link those patriotic

hearts as long as the love of freedom exists in the minds of men throughout the world."

One of the most inspiring affirmations of the principle of equality as enunciated in the Declaration was made by Lincoln in the birthplace of that document, Independence Hall, on the anniversary of George Washington's birth, 1861. A more appropriate time, man and occasion could hardly be imagined. Lincoln's inauguration was but two weeks away, and the gathering clouds of civil war were already hanging ominously low, when Lincoln revealed the source of his political credo in a short speech which deserves a place beside the immortal Gettysburg Address. "All the political sentiments I entertain," he said "have been drawn . . . from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence." Its major principle, he observed, was "that which gave promise that in due time, the weights would be lifted from the shoulders of all men, and that all should have an equal chance." If the country could be saved on that principle, he would be the happiest of men. But if it could be saved only by sacrificing that principle, he "would rather be assassinated on the spot." That principle was not lost in the bloody conflict that followed, but Lincoln's life was sacrificed in saving it. How can it be said that the equality ideal, for which the authors of the Declaration explicitly pledged "their lives, their fortunes," and their "sacred honor," and in defence of which one of our greatest Presidents was martyred, is naught but a "glittering generality," an "eighteenth-century illusion"?

In a significant respect, the history of the American people may be viewed as a long, hard struggle upward toward the goal of equality. The fight against slavery was one phase of that unending struggle. Universal manhood sufferage, universal free education, equal rights for women, the gradual abolition of religious and property qualifications for office, the gradual extension of collective bargaining and other rights of labor, the recent social security laws—all these, and others, have represented different aspects of that same struggle, which has often expressed itself in fierce and bitter conflict. And that struggle still continues in our day, on many fronts.

Millions of our fellow-Americans are still denied the elementary rights of democracy—notably the large numbers of Negroes who are still disenfranchised in certain parts of the country. To this shameful condition, the observation made by Lincoln more than eighty years ago is still applicable: "When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism. If the Negro is a man, why then my ancient faith teaches me that all men are created equal. . . No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor of American republicanism."

The injustices suffered by our 13 million Negro fellow-citizens by no means represent the only defects in our developing democracy, but they are by far the most serious and the most glaring. The fascist propagandists at home and abroad have been quick to make capital of this contradiction, and to taunt us as a nation of hypocrites for tolerating it in our own land while crying out against the persecution of minorities abroad. And so long as we sit by and do nothing to correct this condition, we fully deserve the criticism hurled at us.

Recently there have been indications of improvement in the status of the Negro in America: the Supreme Court ruling which directed that Negro students be admitted to State universities from which they have been excluded hitherto; the inspiring victory of the Negro voters in Miami, Florida, over the K.K.K. terrorists; the encouraging results of the Marion Anderson affair arising out of the reactionary stand of the D.A.R. in Washington. But how can we tolerate such a contradiction as the refusal of the Lincoln Hotel at Springfield, Illinois (of all names and all places) to extend accommodations to Miss Anderson when that gifted artist appeared in that city as the chief guest star at the world premiere of the movie, "Young Mr. Lincoln"!

Having quoted Abraham Lincoln at great length throughout this article, we may be pardoned for concluding with a final quotation from that great expounder of the principles of the Declaration of Independence:

"Let us discard all this quibble about this man and the other man, this race and that race and the other race being inferior, and therefore they must be placed in an inferior position. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal."

HALL OF FAME

HARVARD UNIVERSITY

RACIAL AND RELIGIOUS discrimination in American educational institutions has often been talked about while very little has been *done* about it. To *Equality's* Hall of Fame this month we nominte HARVARD UNIVERSITY because of two events, which should mark the beginnings of a breach in the wall of University discrimination.

A *United Press* dispatch of May 19, 1939, reveals the following heartening note:

"Lucien Z. Alexis, Jr., 18 years old, Negro freshman at Harvard, will enter Adams House, one of the college's exclusive dormitories, next Fall, the first time such a privilege has been extended to one of his race."

The *Report of Some Problems of Personnel in the Faculty of Arts and Sciences*, prepared by a Special Committee appointed by the President of Harvard University, deals with the problem of discrimination and racial and religious prejudice in a significant manner. Among other things the report says:

"In the United States anti-Semitic feeling has operated within the Universities themselves, in the form of a prejudice, which is difficult to prove and never officially proclaimed. . . . No graver reflection could be cast on the academic profession than that any of its members should be willing to compromise time-honored educational and scholarly standards by racial and religious discrimination. . . .

"Those who raised the issue seemed in agreement, to use the words of one of them, that 'racial prejudice is so thoroughly ingrained and taken for granted that no one takes much notice of it except in particularly flagrant cases.' . . .

"In any case it is the Committee's view that the University should regard as a part of its educational function the liberation of its students from racial or religious prejudice.

"Conscious or unconscious anti-Semitism would be a betrayal of the best traditions of the University."

This report should serve as a rallying point for all decent Americans and as a warning to the Universities of America which still harbor the practice of discrimination.

HALL OF SHAME

THE CONGRESS AND SENATE RESTAURANTS

THE WIDESPREAD PRACTICE of racial discrimination is a scourge on American democracy. It reaches even such institutions which should be examples of the demcratic way.

The editors of *Equality* are shocked that both the restaurants of the Senate and the House discriminate against Negroes. In answer to a question from the editors of *Equality* we learned:

From Rev. R. W. Brooks:

"In reply to your wire, I'm sorry to say Negroes cannot enjoy the services of the Senate and House Restaurants as whites. On the Senate side you are not served without credentials from a congressman. On the House side Negroes can only get in as guests of Congressman Mitchell."

A telegram from Dr. Charles H. Wesley:

"Racial exclusion entered national capitol building when food and service refused in public restaurants there. 1934 Congressman DePriest's secretary refused service, one young woman escorted from public dining room by policeman, two Harvard graduates, one a professor at Howard University, other then professor at University of Chicago. Also accompanied by white Congressional Pastor and white WYCA Director refused. DePriest waged fight with National Association for the Advancement of Colored People. Assistance obtained 145 necessary signatures to a petition to dismiss House Rules Committee which made rule of exclusion. Nevertheless effort failed, rule in effect today. State now that service is for Congress members only; fact untrue: only a smoke screen for continued exclusion, as other citizens are now served."

Dr. Charles Edward Russell wired us:

"Attempted with learned highly cultured college bred clergyman to obtain luncheon in public restaurant House of Representatives refused service because Clergyman's complexion about like cafe au lait. Complained to Congressman Chairman House Committee told place for Negroes in basement. Finding Congressmen dividing American citizens into classes by complexion unspeakable disgrace to American name and make democracy hollow fraud."

Write to your Congressman and Senator to take action to eliminate these evils.

EDITORIALS

PITY IS NOT ENOUGH

THE SPECTRE of the S. S. St. Louis, hounded from port to port with a cargo of 907 German Jewish refugees who had been given reasonable assurances that they would be able to land in Cuba, is a symbol of the plight of the refugee throughout the world. It is futile to direct criticism at the Cuban government. The seven seas are glutted with ships carrying thousands of exiled Germans, Austrians, Czechoslovakians, and Spaniards. There are instances where women and children have sailed for two years before they were landed, often in twos and threes, in out-of-the-way harbors. In the Mediterranean, captains have dumped large groups of refugees on tiny, barren islands or left them stranded in small boats near Palestine and Turkey. Nor is the situation of this human driftwood any more appalling than that of thousands of homeless, dispossessed who, like the 6,000 Jews in Zbaszyn, Poland, have been abandoned on the no-man's land borders of Central European countries.

Even when refugees have gained access to a country, their problem has not been solved. A substantial number of those in France, Holland, England, Switzerland, Cuba, Mexico have merely been accepted in transit for a period of several months. There are 12,000 such persons in the United States who fearfully await word each day from the State Department, informing them that they must leave the country. Whither?

The Intergovernmental Committee initiated at the Evian Conference last June, has failed to answer this haunting appeal. Indeed, by treating the German government as a civilized participant in the negotiations, it merely compounded a felony. It resulted in a number of pronouncements by Mr. Chamberlain about the settlement of Jews in subtropical colonies where experts suggest that colonization may possibly succeed if enormous funds are spent. Such sums cannot be raised by refugee committees nor are governments willing to divert them from the armaments chests.

Any constructive program for the refugees must begin at home. The United States, the bulwark of democracy, must maintain its tradition of asylum, as it did to our ancestors, to the persecuted and the exiled. The President, who is now the spokesman for the democratic peoples, should reinforce his noble pronouncement of a year ago by mobilizing those existing forces in the country who have again and again publicly asked for the admittance of refugees on a scale that is worthy of our prestige and resources. The Wagner-Rogers Bill should be passed immediately. The 12,000 transients should be permitted to become permanent residents. Finally, Americans should be informed of the indisputable facts regarding immigrants: that *immigration does not increase unemployment, but decreases it;** that the present settlers, as Mr. Pickett of the Quakers has shown, have expanded industry; that the present rate of immigration which for the past six years has been less than the rate of emigration, endangers our national growth. Let us revive our tradition of asylum and adopt human and sane action toward the unfortunate refugees. Such action will not only enrich the economic and cultural resources of this great land; it will give new hope and courage to the democratic forces throughout the world.

NO MORE LYNCHING

TO DESTROY the ugly lynch spirit is as imperative for the health of democracy as wiping out deadly germs. Decent Americans have long ago accepted this as a major social axiom. Despite periodic manifestations of public agitation, little has been done to implement them. Two anti-lynching bills are before Congress, one sponsored by Senators Wagner, Van Nuys and Pepper, and the other by Congressman Gavagan. Public pressure to enact them into law appears now to be preparing for a summer vacation, while the lynch spirit adds innocent victims to its bloody rolls.

This time the victim was Joe Rodgers, a deacon in Canton's Mt. Zion Baptist Church. According to a report of the National Association for the Advancement of Colored People, Joe Rodgers, who worked in a Canton lumber mill refused to accept a weekly reduction of $5.00 from his wages in payment for renting a company-owned cabin which he did not occupy. For this "criminal provocation" the foreman shot Joe, tortured him with hot irons,

* It is generally admitted that refugees in Great Britain have measurably added to employment. This has been done by way of new light industries and imported innovations. The great want of the United States, today, say both Roosevelt and his opponents, is the investment of new capital. The deduction is clear.

brutally cut his body, and then threw it into the Pearl River.

Such is the latest horrible example of lynch terror against the Negro people in our own U. S. A. No amount of public pressure should be spared until Senators and Congressmen are galvanized into action. No political maneuvering in Washington by reactionary politicians should be permitted to block the quick enactment of anti-lynching bills into laws with sharp teeth. The health of our democratic ways of life will be greatly improved only when the lynch spirit is destroyed.

WHOM IS THOMAS FIGHTING FOR?

MR. NORMAN THOMAS recently made public his views on Father Coughlin. Certainly there could be no more appropriate time for anyone to rally the American public against the dangerous activities of the Coughlinites and the Christian Frontists. In America today the peddlers of anti-Semitism and apostles of race hatred are beginning to bear the fruit of their incitements. In New York City two Jews have already been stabbed and entire Jewish neighborhoods are horror-stricken by Christian Front meetings in the streets at which the speakers call for Jewish blood. Skirmishes are being repeatedly provoked by vendors of *Social Justice* and so-called Christian Frontists.

Now as at no time before every decent American must rise to meet the threat of fascist terrorism. But how does Mr. Thomas propose to do this? He sent a letter to Father Coughlin in which he said:

"I do not hold you [Father Coughlin] responsible for all the merchants of *Social Justice* may do, or for the young hoodlums who may attach themselves to your cause."

"Your name and fame make this a matter of such importance that I am releasing this letter to the press in the full assurance that your reply will receive equal or greater publicity."

Father Coughlin has "name and fame" only among the avowed enemies of equality and democracy. By recognizing the "name and fame" of Father Coughlin and by assuring him "equal or greater publicity," Mr. Thomas is shamefully betraying the fight for democracy. No friend of democracy would help open the pages of the American press to additional diatribes or apologies from a mouthpiece of the Nazi propaganda office.

Fascism and its spokesmen cannot be appeased and innocent statements by Father Coughlin will not put an end to the dangerous spirit of terrorism now being nurtured in the fascist camp.

Now is the time *to organize and act* for the preservation of our menaced democratic rights. Letters like the one from Thomas to Coughlin only help the fascists.

NO VACATION FOR EQUALITY

THE HOT WEATHER is coming and with it the let-down of interest in the more serious things of life. The vacation scent fills the tired nostrils of the city dweller and he is glad to take leave of causes and crusades and to taste a two-weeks installment of the golden, carefree age that will be with us fifty-two weeks a year during the millenial reign of Justice.

But that reign of justice will never be here if we relax our vigilance! In 1914 the gay and crowded beaches of Europe were emptied by the undertow of War, and the Magic Mountain heaved off its consumptives into the lowlands where they were to die! In the summer of 1936 the clerk of Barcelona heard the Moorish rifle crack over the pleasant valley in which he had hoped to play tennis. In the fairest climates, where the sun lulls to a perpetual vacation, the *auto da fe* was the hot-weather entertainment of the Inquisitors. The enemy never sleeps: in winter he pours out his demagogy to the cold and the unemployed and fastens their chains deeper with his lies. In the summer he uses the lassitude of his opponents to thump his story into credulous minds. For the inciter to race-hatred serves a master that knows no cold nor heat, that has no human emotions, a cunning plutocracy that amasses in August as in January, that divides the people night and day.

"All men are created equal." When was that given forth? July 4th, 1776, when the Liberty Bell swung the Biblical command "Proclaim ye liberty to all the inhabitants." When did that deep-throated cry for freedom resound in Paris streets? July 14, 1789. The summer must and can be ours again. The days are long, there is much light, that first requisite of freedom. Work with Equality, distribute Equality, sustain Equality. It is the summer task of Freemen!

THE PATH TO PEACE IN PALESTINE

MICHAEL ALPER

An American Zionist Calls for Jewish-Arab Collaboration

THE BRITISH WHITE PAPER of May 17, 1939, condemns the Jews of Palestine to a permanent minority status, without the right to self-determination and self-government in their own "National Home." This means that the world, so far as refugee Jews are concerned, is divided as Dr. Chaim Weizmann has declared, into two parts: countries in which they cannot live and countries which they cannot enter. The boatload of German-Jewish refugees knocking at the gates of Cuba in the early part of June and buffeted about at sea, dramatized for all the world the lot of the Jew in the modern world of Fascist brutality and Chamberlain appeasement and perfidy.

Only recently both Hitler and Mussolini boasted publicly of their military aid to Franco Spain even after they had signed, with British Tory connivance, a "non-intervention" agreement with regard to the insurrection in Spain. The Chamberlain-Munich sell-out of Czechoslovakia is still too fresh in the minds of the people to need further comment. This policy of yielding to Fascist aggression by "appeasing" the Fascist powers at the expense of weaker nations has emboldened the Rome-Berlin axis to challenge British hegemony in the whole Near East.

It is no secret that the handful of paid terrorists in Palestine have been instigated, aided and abetted by the Fascist powers. Unfortunately, Palestine offers a fertile field for the Nazi and Fascist provocateurs bent upon inciting the Arabs against the Jews in order to weaken British power and prestige.

Why are conditions rife for such a state of affairs? During the World War the British government promised the Arabs independence in return for support in the war. To the Jews they promised a "National Home" in Palestine. We know now that the British Foreign Office never meant to keep either promise but rather planned to entrench itself more firmly in the Near East through a deliberate policy of "divide and rule." Both Jews and Arabs were deceived in a diplomacy interested only in serving the Empire. For Palestine, because of its strategic military and naval position, is an important link in Britain's "life-line" as is Egypt with the Suez Canal and Iraq with its oil that now finds a vital outlet in the Palestinian port of Haifa.

That the Jews have made great progress in Palestine, no one who has been there or who has examined the Jewish Palestine Pavilion at the World's Fair can deny. They have taken desert lands and malarial swamps and transformed them into thriving cities and flourishing colonies. They planted three million trees. They developed co-operative colonies and a powerful Labor Federation. The Jews of Palestine have also recreated Hebrew as the language of everyday speech and have developed a ramified modern Hebrew literature. Not the least of the accomplishments of the Jewish settlements in Palestine was the establishment in Jerusalem of the Hebrew University, a beacon of light for Jews and Arabs alike.

The British government, however, was more of a hindrance than a help in the rebuilding of Palestine. In its recent White Paper it even completely reneged on its pledge, as expressed in the Balfour Declaration, to "facilitate" the establishment in Palestine of a National Home for the Jewish people. In spite of this Munich-like betrayal, Jews cannot afford openly to struggle against Great Britain at this time and weaken the position of Britain in the Near East. Neither can the Arab people afford to isolate themselves from the British, for to do so is to play into the hands of the Axis-dictators, furthering their ambition to control the Eastern Mediterranean, which is the gravest danger for Arabs everywhere.

Jewish immigration has been a most influential factor in the development of Palestine. Had the Jews and Arabs been permitted to solve their problems in a spirit of friendship and cooperation, animosities would not have arisen, and Jewish immigration would not have been the political issue that it is today. Only by resisting the present divide-and-rule maneuvers can the problem of immigration be solved to the benefit of the Jews and the satisfaction of the Arabs.

The British government in its recent White Paper speaks of establishing "ultimately an independent Palestine." But the "independent" Palestine which it envisages is one which will make it necessary for the British to remain in the land in order to "preserve order." For to "freeze" the population at the present ratio of one Jew to two Arabs and then to grant the country "political" independence is tantamount to making it politically, economically and militarily dependent upon and subservient to the exigencies of British imperialist policy. Only cooperation between the Jews and Arabs in Palestine, in a democratic bi-national state, can really save Palestine from the domination of British imperialists on the one hand, and the dead hand of the Arab feudalists on the other. Only a democratically-governed Palestine can be an "independent Palestine."

There must be a new orientation with regard to Palestine. There must be a pro-Jewish and anti-fascist orientation on the part of the Arab people, and a pro-Arab and anti-imperialist orientation on the part of the Jews. For the issue in Palestine is not between Jews and Arabs but between the Jews and Arabs together on the one hand, and fascism and British imperialism on the other. The allies of the Jews in Palestine are not the representatives of the British Colonial Office, but the Arab peasants and workers. The truth of the matter is that the British government fears Zionist success and dreads an expanding industrialization which Jewish-Arab cooperation and continued Jewish immigration would bring about. It is clear, therefore, why the latest White Paper is just another Munich sell-out, this time of the Jewish and Arab people alike.

What is to be done? It now devolves upon the Histadrut (The General Federation of Jewish Labor in Palestine) to extend its membership to include all Arab workers who would join it. The Histadrut must change its orientation with regard to the Arabs. To do this it may have to change its leadership (since many of its present leaders are in disrepute with the Arab population), but this new line is the only one which the Jewish workers in Palestine, if only in self-defense, must pursue. According to the White Paper, "after a period of five years, no further Jewish immigration will be permitted unless the Arabs of Palestine are prepared to acquiesce in it." We must seriously ask ourselves, what organization will the Arabs of Palestine have in five years that will speak authoritatively for them? Will it be an Effendi or Mufti dominated organization, or shall it be an Arab workers' organization?

The Histadrut has much to offer the Arab workers. It is already the most advanced labor and trade union organization in the Near East. Its percentage of membership in proportion to the Jewish population of Palestine is the highest in the world. However, till now, the Histadrut has failed to organize the Arab workers (with some exceptions in industries where Arabs predominate). This policy has endangered the economic position of the Jewish workers, because through failure to organize the Arabs, there still exists a large reserve of cheap Arab labor. It will therefore be seen why, if only on the basis of Jewish interests alone, the cooperation of Jews and Arabs in the economic and political spheres is imperative. Let the Histadrut now strive consciously and deliberately to raise the standard of living of the Arabs, to help achieve agrarian reforms and to join with them in one united labor union. Let Jewish and Arab workers under the leadership of the Histadrut unite to determine the destiny of Palestine. This is the only way to combat Fascist terrorism (including the Revisionist variety), British imperialism and Arab feudalism.

Zionists especially, who have been reiterating the Biblical prophecy that "Zion with justice shall be redeemed" have now the high privilege and opportunity to fulfill that prophecy with a program of action. The Histadrut must proceed to unite with the Arab workers in one union for mutual aid and cultural advancement. As Professor Albert Einstein has recently declared to his fellow-Jews:

"Despite the great wrong that has been done us (in the edict of the recent White Paper), we must strive for a just and lasting compromise with the Arab people. . . . Let us recall that in former times no people lived in greater friendship with us than the ancestors of these same Arabs."

Let Jewish and Arab mass organizations outside of Palestine as well as in Palestine unite to promote their own common interests. For Jews and Arabs are in Palestine to stay, and the time for furthering Jewish-Arab cooperation is now! Instead of serving as a bulwark to defend the British imperialist "life-line" let us jointly strive to work out an enduring "Jewish-Arab Life" line. In this approach lies the only path to permanent peace in Palestine.

COUGHLINAZISM vs. CHRISTIANITY

REV. GUY EMERY SHIPLER

No other single enterprise in the United States is so dangerous to the future of our democracy, the Roman Catholic Church and the Protestant Church as the anti-Semitic campaign being carried on by the Rev. Charles E. Coughlin. Once the floodgates of hatred, whipped up against any race or creed or group of any sort, burst, there is no known method by which the engulfing sweep of that hatred can be confined. Whatever non-churchmen may do, it is for those who are Christians to see to it that the growing flood is stopped before gates break, before the Christian church, to which so many millions in the United States give allegiance, is destroyed, as it is so rapidly being destroyed in Nazi Germany.

It has been said a million times, and reiterated to the circle of the compass, that the Nazi and the anti-Semite are blood-brothers. Yet, thousands of my fellow Christians—and I say it with shame—are guilty of lying propaganda against a race from which their religion sprang and of which the Master they follow was a member. The most vocal, the bitterest and the most influential of these members of the Christian church is Father Coughlin. Every word he speaks against the Jew is a word spoken not only against the Man of Nazareth as a person; it is a word spoken against every fundamental principle for which that Man stood and for which he gave his life.

Fantastic? Untrue? Listen: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love (that is show good will)—love your enemies, bless them that curse you, do good to them that hate you." And hear a commentary of that teaching by another Jew—the most distinguished leader of the early Christian church: "Though I speak with the tongues of men and of angels, and have not love, I am become as a sounding brass or a tinkling cymbal. And though I bestow all my goods to feed the poor, and though I gave my body to be burned, and have not love, I am nothing." Has Father Coughlin, broadcasting Sunday after Sunday his vitriolic hatred against the members of the race to which the men who spoke these words belong ever read the words? Did he hear them in his Catholic childhood home, in his parochial school? Did he study them in his seminary? Did he pass examinations on them? If so, by what process of theological casuistry has he been able to cancel out these high principles of good-will in action, laid down by men of the Jewish race, and replace them by vicious and passionate denunciations of his contemporary brothers of that race?

Throughout these United States, whose freedom was won by Jew, Catholic and Protestant, there are millions of communicants of the Roman Catholic Church, both clergy and laity, who are filled with shame and fear—with shame because one of a priesthood they have been taught to honor and respect and love is so brazenly betraying that love and respect and honor by betraying the very religion in the name of which he makes bold to speak; with fear because they are well aware that to hatred against fellowmen of any race no boundaries can be set. Today the Jew; tomorrow the Roman Catholic. Has Father Coughlin so short a memory? Or is he merely lacking in that judgment which attends all true intelligence? Has he forgotten what has happened and is happening in Nazi Germany—the anti-Semitic propaganda and action—and the slowly but surely closing tentacles of Nazism about the throat of his own church? You can't confine hatred. Has he forgotten the history of his own country—the bitter days of the Ku Klux Klan, with its vicious, lying attacks on his own church and on individual members of that church—a campaign revolting to the sense of sportsmanship and decency in every true American, and stemming straight from the heart of those twins of iniquity, ignorance and hatred? Does he remember the campaign of his distinguished fellow-Catholic, Alfred E. Smith, for the presidency of the United States? He may have forgotten but you have not and I have not. Day after day, week after week, there came over my editorial desk accusations so un-American, so filled with hatred that, with a change of name, they might be the same utterances which pour over the air waves each Sunday now from one who is called a priest of God. From whom did those denunciations come? From Protestants—from precisely the same pitiful

types of mind which today repeat and amplify—if amplification be possible—the anti-Semitic words of the Catholic priest of Detroit. And thousands of Protestants, including myself, registered their contempt for that kind of propaganda by voting for Mr. Smith.

If Father Coughlin's memory is not acute in reference to the matters mentioned, has he forgotten the words of Pope Piux XI: "It is not possible for Christians to take part in anti-Semitism?" And whether he remembers these words or not, just where do they place the radio priest? If words have any meaning, that statement by a leader under whom he served many years of his priesthood places Father Coughlin outside the category of Christian, just as it places every Protestant who indulges in anti-Semitism, including communicants of my own church, outside that category.

No one who is informed believes that the Roman Catholic Church is anti-Semitic. But everywhere throughout the United States millions of our citizens are asking, "Why does the church, so strict in discipline, allow this sort of thing to go on?" Many distinguished leaders in the Catholic Church, including Monsignor John A. Ryan, have warned Catholics that indulgence in anti-Semitism may well mean that the same tactics will be used against them in the next anti-Catholic movement in this country. Both as an American citizen and as an editor I am opposed to censorship in any form. I am a staunch advocate of free speech. But the Bill of Rights was not intended to give to any individual the license to indulge in the propaganda of race hatred, so poisonous to the very essence of our American democracy. And few of us are so naive as to think that the hierarchy of the Roman Catholic Church, skilled through centuries of the administration of proper discipline, are helpless before an undisciplined individual priest who violates the fundamental principles of the religion that church represents.

The extent to which the infection of hatred spreads, as well as its poisonous quality, is demonstrated daily in Times Square, New York, and has been so demonstrated for many weeks. *Equality* knows from first hand experience, and so does the journal with which I am connected, *The Churchman*. To one of our young women who was selling *The Churchman*, a woman, standing directly in front of her, remarked: "You are nothing but a dirty old ———— to be doing this." I shall not repeat the name she was called. A young blue-eyed and blond-haired Irish-Catholic who was selling *The Churchman* was told by a group of Coughlinites: "If you come around the corner with us, we'll expose you, you dirty lousy ———— Jew." Again I shall not repeat the epithet used. I could go on at length with similar illustrations of how the Nazi pattern is being followed in Times Square.

The growing concern of Protestant leadership over this matter is indicated in a recent press release of the Federal Council of the Churches of Christ. It reads in part:

" 'Of most concern to socially-minded clergymen, educators and social workers at the present juncture is the artificially inspired anti-Semitism that is copying the technique of German Fascism. Certain of the techniques of Adolf Hitler and his associates, including in some instances an actual repetition of the words of at least one of his associates, are being tried out by promoters of anti-Semitism.'

"The report warns against giving 'free publicity to anyone organizing antagonism.' In referring to promoters of anti-Semitism the statement is made that while 'the United States is not Germany,' nevertheless 'it seems clear that we have here and now among us a group of skillful propagandists and fanatics who are a potential threat to democracy and religion. It would therefore seem to be the part of wisdom to beware of what is going on, to be vigilant in regard to the dangers, and also to conduct positive programs to combat them.'

"Discussing such programs the report declares, summing up the ideas of those consulted in its preparation:

'Intolerance cannot be overcome by intolerance. Careful, positive education by many agencies promises to make itself felt and to insure that Fascism and organized anti-Semitism may be effectively dealt with in the United States.' "

Most of us have wondered why the Roman Catholic Church in the United States has not taken similar cognizance of sinister Nazi propaganda and action. It is therefore cheering to note in the press recently that there has been set up a Committee of Catholics to Fight Anti-Semitism, the announcement having been made in the name of sixty-five Catholic clergymen, educators, editors, artists, writers and labor leaders from various parts of the United States. They state that they recognize that "the

growing anti-Semitism is a serious threat" and that Catholics have taken part in the spread of anti-Semitism. The committee's statement said in part:

"Recognizing that the growing anti-Semitism in the United States is a serious threat to the principles of democracy and of Christianity, and that some Catholics, too, have been deceived into taking part in this campaign of hate, a group of Catholics in New York have organized the Committee of Catholics to Fight Anti-Semitism.

"The purpose of the committee, as outlined in the call, is, in the light of the recent bishops' condemnation of anti-Semitism 'to oppose the dangerous aberration of anti-Semitism in the fullness of Christian charity' and to popularize Catholic teaching among our Catholic people in all walks of life by means of leaflets, pamphlets, newsletters, radio broadcasts, educational programs and a speakers' bureau.'

"Also the committee aims to reach primarily those who, contrary to the teachings of Christianity and the principles of democracy, are taking part, unfortunately, in spreading race hatred and minority hatreds in the United States. The approach will be positive and dignified and no personal attack will be made on any one. Nevertheless, the committee will act vigorously and will face squarely all issues."

Those are encouraging words—"The committee will act vigorously and will face squarely all issues." It is high time for intelligent Catholics to so bestir themselves. They will have the support and cooperation of every true American.

HITLER'S WAR ON THE BIBLE

J. FLAVIUS

"Why do the Heathen Rage?" (Psalm 2:1).

Hitler's Minister of Propaganda, Dr. Josef Goebbels, was indignant the other day because "horror stories" against the Third Reich were again being circulated abroad, and the Hitler government slandered. From the fact that the government of the Third Reich has strictly forbidden the sale of the Bible by any bookseller in Nazidom, an attempt was being made, he said, to draw the conclusion that Christianity and the Church were being persecuted, and that it was actually desired that no Bibles should be sold.

This—so declares the Minister of Propaganda—is a slander against the Third Reich, and the facts lend as little support to the theory that religion is being persecuted as, for example, the arrest of members of the clergy and their detention in concentration camps.

It is not at all true that the Bible is forbidden in the Third Reich. It is expressly stated in the decree that it can be sold by special Bible firms. The fact that there are no such firms and that it is forbidden to start any new business undertakings in the Third Reich—that, of course, is something the Reich government can do nothing about.

It is therefore clear that the Bible is by no means banned, in principle, but in actual fact it cannot be obtained. Principle and fact, however, are simply two different things.

That there is a certain consistency in this decree of the Nazi government cannot be denied. It is well known that one of the Ten Commandments which are found in all Bibles, reads: "Thou shalt not kill!" But a system which murders hundreds of thousands of innocents would contradict itself if it did not prevent the sale of a book in which murder is proscribed.

Or let us take, for example, the equally well-known Biblical injunction: "Thou shalt not steal!" In violation of this, hundreds of thousands of Germans have been taught officially that the fortunes and property of Jews and of all others who do not fit in with the Nazi system, may be stolen and destroyed.

Thus it is clear that the Nazi regime is consistent in uprooting among the German people such principles as these, "invented by Jews and contradicting the Nordic German's healthy feeling for what is right."

Even Hitler and Goebbels cannot always conjure a great decision out of a hat. It took them six and a half years to act on the above conclusions and render impossible all further sale of the Bible. Now that this has been done, we may give a moment's thought to the "martyrs," those scholars who, at Hitler's behest, worked with the sweat of their brow, trying to bring the Bible and Nazism into harmony with each other.

For example, in the first few years of Nazism

they attempted to prove that Jesus Christ was a German who had strayed into Palestine by accident and there wrote the New Testament. No sooner had this theory appeared in print, than it was realized what embarrassment it would cause Nazi circles, since the Old Testament or at least the basic part of it, was supposed to have been written by a certain Moses, a name which indicates a Jewish origin. In addition there was the fact that Moses wrote Hebrew, a language which could scarcely have been widely used in the Germany of four thousand years ago.

It was therefore decided—they say that the Devil devours flies when he has nothing better—to subscribe to the following theory: The Old Testament must be completely rejected as "a clumsy instrument designed by the Jews to subject the Aryan peoples to the supremacy of Judah."

As for the New Testament, the theory of its Aryan origin must be developed and extended. For this purpose, commissions were appointed, the clergy who resisted were dismissed and the work was begun with all the industry for which the Germans are known.

However, their labors proved ever more difficult. For, no matter how the thing was twisted around, one was always stumbling over the fact that it was said the apostle Paul was once known as Saul, a name which has no counterpart among primitive German names.

"The Bible outsold 'Mein Kampf' in Nazi Germany last year by 200,000 copies."

Report of the American Bible Society to its 123rd annual meeting.

Is this why Hitler banned the Bible?

Many other such difficulties arose. Even among the members of the commissions there were serious battles and disputes. Some, for example, maintained that the idea expressed in the sixth chapter of the Gospel of St. Matthew: "Use not vain repetitions, as the heathens do" was very advantageous to the present regime, since it was now demanded of the people that they remain completely silent and not complain.

But then others said that the 11th verse of the same chapter: "Give us this day our daily bread" was plain provocation against the regime and invented by the wise men of Zion for the sole purpose of shaking the Third Reich to its foundations.

The regime was attacked with especial severity—so it was said—in the second verse of the same chapter: "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men."

Or, to take another example, most of the Nazi experts in Biblical matters are of the opinion that Matthews 7:9: "Or what man is there of you, who if his son ask bread, will he give him a stone?" contains an attack on concentration camps, which are the pillar and foundation of the Third Reich.

But what finally prevailed upon the Reich government to issue this decree against the Bible is said to have been Matthews 6:24: "No man can serve two masters: for either he will hate one, and love the other; or else he will hold to the one, and despise the other."

Thus the poor scholars came upon contradictions, wherever they turned, and they no longer knew what to do. There was a danger that all these scholars who were making a heroic attempt to bring the Bible and the Nazi regime into harmony with each other, would end their days either in the madhouse or in a concentration camp. So there came into being the "compromise solution" — not to ban the Bible, but to make the sale of it impossible.

If, as we have already said, we perceive a kind of consistency in this decree of the Nazi regime, a consistency which arises necessarily from the nature of Nazism, we are, on the other hand, forced to affirm that the Nazi regime which is fighting the Bible is also following its precepts to a certain degree.

For example, the Bible says: "Thou shalt have no other gods before me." The Nazi regime has taken over this precept and made it completely its own. There must be no other Fuehrer before Adolf Hitler. No other religion is tolerated beside the myth of the Third Reich.

ANTI-SEMITISM AMONG ITALIAN-AMERICANS

MARY TESTA

One of the concentration points of the native and foreign propagandists of anti-Semitism here in America is among those national minority groups who themselves suffer from anti-alien persecution. Harlem (New York), for example, which harbors in its area Negroes, Italians and Puerto Ricans — three minority groups who are victims of economic, political and social discrimination — reeks with anti-Semitic activities and is flooded with anti-Semitic literature.

The theme of the anti-Semitic propaganda among these groups is the same as that used by Hitler in Germany, and Mussolini in Italy, and for the same motives: a scapegoat must be found for the increasing misery and discontent of the people, so the Jew is presented as the Evil One responsible for it all. The exasperation, the frustration and the economic insecurity felt by these minorities here in America make them easy prey to the demagogues working in their midst. They lose sight of the fact that their interests as national minority groups are closely identified, that if one group is persecuted with impunity, so will all the others sooner or later become victims of the same persecutions. To many of them, especially to the Italian who is exploited in sweatshops owned by Jewish employers, it sometimes appears logical and natural that the Jew is the source of all his woes. He doesn't stop to think that the same employer equally exploits his Jewish help.

Anti-Semitic propaganda among the Italians is not limited to East Harlem alone. In Brooklyn, the Bronx, on Long Island, in the Lower East and West sides of Manhattan, wherever the Italians live, the agents of the Rome-Berlin axis are working overtime in an effort to stir up a pogrom spirit against the Jews. In recent months their efforts have reached alarming proportions, and they are not limited to the million and a quarter Italians living in New York City. Through the Italian radio broadcasts and the Italian fascist press in America, the poison of anti-Semitism reaches all the Italian communities throughout the United States.

One cannot fight anti-Semitism in America without taking into serious account the seven million Italians living in America, who have become the target of a vicious race propaganda and who, through a misguided nationalism can, and often do, fall prey to the unscrupulous demagogy designed to draw them into the camp of American reaction.

Ever since the anti-Semitic decrees were promulgated in fascist Italy, a certain section of the Italian press here has been actively propagandizing the new credo of "Aryanism." *Il Grido Della Stirpe* (Cry of the Race) extremist fascist weekly published in New York, with readers all over the country, openly proclaims its violent anti-Semitism and its wholehearted support of Fritz Kuhn and the Nazi Bund. Despite hypocritical editorials, the press syndicate of Generoso Pope, which reaches over 200,000 readers daily, sanctions Mussolini's anti-Semitism and prints all of the latest "disciplinary" measures against the Jews in Italy without comment. As *Il Progresso* and *Il Corriere D'America* are the most important press agencies for Italian fascism here in America, what is printed in their news columns has its effect on thousands and thousands of Italians, who have been taught to believe through these papers and Generoso Pope that Mussolini can do no wrong. In addition, Generoso Pope's papers warmly support *Il Grido Della Stirpe* and give it all the publicity it needs.

In recent months, however, the question of anti-Semitism among the Italians has grown more acute, it has become more than a matter of newspaper stories and editorials. The agents of anti-Semitism have begun a serious campaign of *action,* which if allowed to develop unchecked, will do much to spread race hatred and at the same time endanger the position of the Italians in America.

This campaign of action springs directly from the propaganda offices of Rome and Berlin. In fact, a branch of the Rome-Berlin axis has been established on American soil, with the definite scope of creating huge reserves of Italian-Americans and German-Americans for the fascist forces at home and abroad. One of the main points on the agenda is the spread of anti-Semitism.

To this end, on Friday, April 14, 1939, the leaders of the Italian fascist association, "L'Associazione all'Estero" met with Fritz Kuhn and other leaders of the German-American Bund, in a secret

conference held in a New York hotel room. A competent government agency was able to confirm that the conference took place. The next evening at a banquet held for an anniversary celebration of *Il Grido Della Stirpe*, Fritz Kuhn and other Nazi notables were present, as well as Signor Vecchiotti, Italian Consul-General in New York, Generoso Pope and other Italian fascist leaders. With the American branch of the Rome-Berlin axis thus consecrated, an intensification of anti-Semitism among the Germans and Italians of America has begun.

The first evidences of a well-planned campaign of action were noted in connection with a mass meeting held a short time ago at the Verona Theatre in East Harlem. The meeting was called by the "Harlem Italian Defense League," a newly set-up committee, comprised of notorious fascists and reactionaries inside and outside of East Harlem. The purpose of the meeting was ostensibly to protest against the vile attacks of Westbrook Pegler and Damon Runyon against the Italian people. Leaflets and circulars were issued, entitled "Justice for All!" urging all the Italians in the neighborhood to attend the meeting. Our good Italian workers and their wives, justly outraged over the scurrilous attacks of Pegler and Runyon, came en masse to hear what could be done about preventing a repetition of such defamation. What they heard that evening had little to do with the protection of the Italian name, however.

They heard, instead, an exaltation of the Italian "race;" they listened to embattled quotations from the speeches of "a great head of a great nation" and heard the speakers make slurring attacks against American democracy. They listened to sly attacks upon the Jewish race, and to incitements to riot. When a representative of an Italian fraternal organization attempted to warn those present against anti-Semitism and to call upon them to unite with all other races in America and with the whole American people, some hoodlums planted in the audience for just such an eventuality began to shout him down with cries of "communist" and "coward." They were egged on in this noble duty by a certain Commendatore Clemente Giglio, Italian radio commentator and "artiste" and a notorious fascist. But the climax of the evening was yet to come, in the person of one Gilberti, a captain in the Italian army. This individual urged his listeners to join in a war on all other races, to answer two blows for one, and to boycott Jewish merchants. He raised the slogan "Buy Italian!" and said that this night was the first step of a campaign to organize the Italians of America into "one big *fascio* throughout the country" — in other words, an Italian Bund.

On Sunday, May 7th, a similar meeting was held in P. S. 209, in Brooklyn, N. Y., under the auspices of the Sheepshead Bay Lodge of the Sons of Italy, an organization which has supported and propagated Italian fascism, but which at present is split wide open on the question of anti-Semitism. The leaflet issued for this meeting appealed to all Italians to unite in the "exaltation of the solidarity of the Race," and added:

> "It is time that we unite in a powerful national organization which will exemplify a solid front of those who can boast of an unequaled heritage. . . ."

Anyone can imagine where such "race exaltation" and such national Bunds lead, especially when Fritz Kuhn is somewhere around.

The *National American*, edited by Peter Stahrenberg, assisted by the Italian D. Gasparro, carries an East Harlem address, and every newsstand in Harlem sells this publication. Another publication of the same character is the *Blackshirt*, edited by Paul Castorina, another would-be "duce" of the Italians. His headquarters are in Yorkville, but his tiny monthly is distributed in all Italian communities. It contains anti-Semitism and nothing but anti-Semitism.

What is even more serious is the whispering campaign going on in Italian communities, as elsewhere, to the effect that Jewish employers are firing their Christian workers to hire Jewish refugees in their stead. Unfortunately this campaign has taken great hold among the Italians, and now the story goes that all Jewish employers are firing their *Italian* help to make room for the refugees. In instances where Italians have lost their jobs in Jewish-owned places, the belief that it was due to "refugee displacement" has been encountered often

As we have already pointed out, the fact that many Italians are employed in sweat-shops run by Jewish employers, has much to do with the efficacy of anti-Semitic propaganda among them. But this is not the only reason. One of the major factors is that the Italians have nothing to read but *Il Progresso* and *Il Corriere* and *Il Grido Della Stirpe*. The only publications which are combatting anti-

Semitism among the Italians, cannot reach the large masses because they lack funds and are published under tremendous difficulties. The sum needed for radio broadcasts is a prohibitive one which few Italian anti-fascist organizations can afford.

Nevertheless, despite the difficulties, there are many progressive forces at work among the Italians to counteract the poison spread by the enemies of democracy. *L'Unita' del Popolo*, an Italian progressive weekly, is waging a courageous battle in defense of American and Italian democratic traditions, and is actively campaigning against anti-Semitism. While only a few months old, *L'Unita' del Popolo* is making itself felt in the Italian communities and its prestige is steadily increasing.

Many outstanding Italian-Americans, whose words carry weight with the Italian population in America, have contributed to the fight against anti-Semitism. Mayor La Guardia, Vito Marcantonio, Charles Poletti and Edward Corsi have all taken their stand. One of the largest Italian organizations, the Sons of Italy, is divided on the race question: many leaders came out with statements against the fascist race decrees, and resolutions against anti-Semitism are constantly introduced in the various lodges. Mass meetings to protest anti-Semitism in Italy have been well attended by Italian-Americans, and much more can and should be done in that direction.

While the danger of anti-Semitism among the Italians of America is very real and cannot be ignored, the chances of combatting it are highly favorable. The Italians have given proof more than once of their devotion to American democracy and the traditions of freedom and equality which they inherit, both as Italians and as adopted Americans. Garibaldi, who embodies the Italian traditions of human brotherhood and freedom from oppression, still lives in the shadow of Mussolini. The majority of the Italians in this country are solidly behind Roosevelt and the democratic forces in America who are opposed to fascism and anti-Semitism. The agents of the Rome-Berlin axis realize all these things, and that is why they have intensified and extended their efforts. The way to combat their dangerous activity is to show to the Italians here that their interests lie with those of all other national and racial minorities in America; that only by fraternizing and cooperating with them and with all the American people to preserve and extend our democracy, will they be able effectively to fight all discrimination against themselves.

SONS OF ITALY SET UP GOOD-WILL BUREAU

Dr. Santo Modica, Grand Master of the Sons of Italy Grand Lodge, Inc., has established a Bureau for Good-Will Between Italians and Jews in America. He made public a copy of a circular, describing the bureau, which has been sent to representatives of the organization's 200 lodges throughout New York State.

The circular declared that the resolution condemning anti-Semitism that was unanimously approved at the grand lodge's grand convention at Mount Vernon last December has been praised by Governor Lehman, Lieut. Gov. Poletti, Mayor La Guardia and "heads of various religious denominations, Catholics, Protestants, Jews, labor organizations, legislators, judges, municipal, State and Federal public officials." It continued:

"However, we have noted that anti-Semitism in Europe, unfortunately, has had a repercussion in America, particularly in the City and State of New York, causing a spirit of hatred and resentment between Italians and Jews that can only culminate in a daily struggle, with disastrous economic and moral effects on both sides."

The circular added that the grand lodge members are "mindful of our duty to stop such a movement, which is contrary to our traditions and American ideals" and would "do our utmost to revive their friendly relations and mutual cooperation for the purpose of securing civic and economic progress in this country."

—*N. Y. Times, June* 13, 1939.

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FATHER COUGHLIN: HITLER'S HATCHET MAN

Because of the significance of the speech by the Rev. Father James R. Cox of Old St. Patrick's Catholic Church, delivered before the Domont Rotary Club in Domont's Methodist Episcopal Church, we are devoting our entire Digest of the Press to a reprint of the speech from "The American Jewish Outlook" (Pittsburgh).

THIS MEETING represents the essence of Democracy—a Catholic priest—speaking in a Protestant Church—against the persecution of Jews.

Many, many times I have been asked: "Why is Father Coughlin permitted to make his radio speeches in spite of protests from all sides?" The Catholic Church does not interfere with the ideas and principles of her children so long as they are not opposed to her teachings in matters of faith and morals. The attitude of the Church is like that of the United States Government which guarantees to every citizen the right to life, liberty and the pursuit of happiness and guarantees free speech, free press and free assemblage. It is only the preaching or the attempt to overthrow our government by force that will bring action on the part of our authorities against any person or group.

The right to free speech in the United States of America is regarded so sacred that a priest born under another flag is permitted to call the President of the United States "a liar" and is not jailed or taken off the air or silenced by the Church, or State. President Roosevelt may have changed his attitude on an issue which probably a change of conditions made necessary. Father Coughlin, if my memory serves me right, promised at one time that unless his Lemke Party received nine million votes for President, he would cease to broadcast. Father Coughlin is still on the air.

While as Catholics we cannot do anything to stop Father Coughlin, you may rest assured that all Catholic people and priests are not in sympathy or accord with him. In my humble opinion his attacks upon the Jews are abhorrent to everyone who believes in the Fatherhood of God and the Brotherhood of Man. To my way of thinking, it is very bad taste for a priest, a man of God, who preaches love of God and love of neighbor to either directly or indirectly foster hate on the basis of race, color or religion. If Father Coughlin is right, then the Klux Klux Klan is right and if the Klu Klux Klan is right about the Jews, it is also right about the Catholics and colored people, and Father Coughlin thereby condemns himself and all that he represents. Father Coughlin in one breath accuses Jews of being Communists and in the next of being international bankers. Some may be one or the other, but how can international bankers be Communists?

You cannot compare the Civil War in Spain with the persecution of the Jews throughout the world. Spaniards were fighting Spaniards and it was their country, their people and their concern. German or Italian troops who hated Jews fought on the side of Franco, but the Jews did not kill or persecute anyone in that struggle. The Jews are a minority in every part of the world, wanderers on the face of the earth, helpless many times and hated—they have no country—no flag—nobody to send protests for them except friends under every flag in every part of the world who pity God's Chosen people persecuted because they try to overcome almost insurmountable obstacles and achieve something. God helps them for they are still His people. Jews succeed by hard work. Remember also they have the blessing of God because they are still His Chosen people.

If Father Coughlin were not a priest and chose to attack Catholics on the strength of the Bogus Knights of Columbus Oath, God help us Catholics; yet Father Coughlin has produced forged documents, misquotations and deliberate misrepresentations as evidence of his accusations against the Jews.

The charges made against Jews by Father Coughlin are paradoxical. For instance: That most of the Jews are Communists; that the Jews are responsible for the Russian Revolution and the subsequent establishment of Soviet Russia, that the Jews are international bankers, that the Jews influence unduly and thereby control the present administration; that the Jews control the newspapers; the radio and the theatres; that the Jew wants a world war.

I will not here defend the Jews against these silly, ridiculous and baseless charges. The Jews do not need my defense. Rather, I would point out to my brother priest that these inflammatory charges that he and the other potential fire-brands are making today against the Jews had their counterpart in the wave of prejudice against the Catholics about ten years ago, when intolerant groups whispered that the Pope was coming over to take over the White House and the control of America, and strange to say, millions of good folks

DIGEST O

believed this.

I would remind my brother priest that the simple child-like mentalities of certain groups who can be swayed and incited today against the Jews, can just as easily be swayed to-morrow against the Catholics—and he, above all, as a Catholic Priest should be the last man to encourage rabble-rousing mob-vengeance and mass-hysteria—rather he should appeal for peace and order, for good-will and for cooperation and neighborliness among all of the religious groups in America.

He must not forget that we are guaranteed in this country complete religious freedom and freedom of conscience. A man may worship God as he sees fit; if there be among us any who do not believe in God and are willing to accept the consequences of that unbelief, under our American system of religious freedom—they have that right. In our country, a man has as much right to be an agnostic. an infidel, a doubter, a Mohommedan, a heathen, a Protestant or a Jew as Father Coughlin and I have to be Catholics.

Under our American system of political freedom, a man has the right to be a Socialist, a radical, a Republican or a Democrat or what-have you—yes and even a Communist if he wishes to be, so long as and until the Supreme Court of the United States declares that the Communist party is not a lawful or constitutional party.

But how can Jews be both Communists and International Bankers at one and the same time?

If there are any Jewish bankers, there are a hundred times more Irish Bankers, Geman Bankers, Polish Bankers, Italian Bankers, and since when is it a violation of our Constitution and our Bill of Rights to be a banker?

If there are many Jews who own newspapers, there are a hundred times more Irish, Scotch, and what-not newspaper owners—the Hearst, Scripps-Howard and Patterson-McCormick newspapers, the largest and most influential in America, are not owned by Jews.

JEWS DO NOT CONTROL WEALTH

The Jews do not control the wealth. I assure you that the Mellons, Morgans,

THE PRESS

Rockefellers, and the Fords, can buy and sell all the Jews in the United States.

The Jews do not dominate the Government of the Nation, state or city—there is only one Jew in the President's cabinet —there is only one Jew on the Supreme Court. There are those including Father Coughlin who are claiming that the Jews dominate President Roosevelt—the President who has been the greatest humanitarian to grace the White House, and who has rendered service to all classes of people without regard to race, color or creed. What a preposterous accusation.

The Jews are good citizens, they help to build up the communities in which they live; they are hard working, God-fearing people; their home life is the most exemplary of all people; they take care of their aged parents, they educate their children, they cooperate in all philanthropic and charitable endeavors; they are civic-minded; they are patriotic; they are loyal to the land of their adoption. We have in Pittsburgh the Falk Clinic for the poor, made possible by a Jew.

If we paint the whole Jewish situation with the paint of the so-called bad Jews, how can we Catholics hope to escape the tar and feathers for the doings of Al Capone and Jimmy Hines or the mistakes of some of us clergymen? Who am I or Father Coughlin to sit in judgment and judge who is a good Jew and who is a bad Jew. "Judge not that ye be not judged."

The victims of tyranny came to America from the four corners of the earth. Broken in spirit, dwarfed by hunger, driven by want, lured by hope, praying for peace, these exiles came to America—the only truly free land upon which the sun shines. From ocean to ocean—America became the asylum for all the oppressed. The feuds and prejudices of Europe faded from their minds. They set their hearts upon building a great country. They have succeeded. Every nation, every creed has contributed to make America Great—the greatest and most favored land in God's Universe. Let us keep America Great. Let us keep America strong by keeping it dedicated to the genuine principles of democracy. Only he is a true American who believes in freedom for all and who defends the sacred right of every human being.

In the early days of our Republic our fathers were guided by the greatest compass of all human philosophy—the Declaration of Independence. It declared that all men are created equal. That all men had equal right to life, liberty and happiness. But, propagandists are trying to destroy the Bill of Rights by an impudent appeal to bigotry.

INFAMOUS DOCTRINE

I protest against this infamous doctrine of racialism. I denounce race prejudice. I condemn racial persecutions. Above all, I cry out against anti-Semitism. It is immoral. It is un-Christian. It is un-American. Christ was a Jew and we, His followers, must defend His people.

As a Catholic Priest I am grieved and humiliated that another Catholic Priest is in the vanguard of this Bigot Brigade. He is profaning his pulpit by preaching the pagan doctrine of anti-Semitism. For my part, I choose today to cry out against the sorry spectacle of the Detroit priest, ordained to teach the Love of God, engaged each Sunday over a radio hook-up in parrotting poisonous Nazi propaganda, and huckstering the heresies of Hitler. A Catholic priest become a Storm Trooper! A Coughlin become a Hitler hatchet man.

As a Catholic priest I protest against such degradation of Holy Orders. As a Catholic I fear the consequences to my fellow Catholics in America from stirring up of bigotry whether it be against Protestant, Catholic, Jew or Negro—whether it be religious, racial, economic or political. Bigotry is irrational, unthinking. It feels, it gropes in the dark and travels in an ever widening spiral.

It gathers in this group and that group, striking down the innocent along with the guilty. The Jews today—the Catholics tomorrow and the Negro always.

As a loyal American citizen I believe it to be my duty to protest against the activities of any man, priest or layman, who invades the United States of America with pernicious Nazi propaganda to accomplish his ambition to make or break presidents.

Father Coughlin, I adjure you in the name of God, cease this bigotry. A bigot wearing the robe of a Klansman is infamous—a bigot wearing the robe of a priest is despicable. You do not speak for the Catholic Church. You do not speak for the Catholic Clergy. You do not speak for the millions of Catholic laity who wish to live in peace and harmony with their fellow citizens. As a student of economics or as a political orator, you would be ignored. Unfortunately, you speak as an individual Catholic priest and as such you command attention and that is the shame and the danger.

You forget the teachings of Christ—of tolerance and brotherhood. You are in effect anti-Catholic as well as anti-Semitic.

The danger to American democracy does not come from Communism, but from Fascism and you know it. Communism is too abhorrent to the American mind to be accepted by Americans reared in the traditions of religious liberty. The real menace to America today is the attempt of the Coughlin kind of alien propagandist who want to establish a fascist form of government by labelling it Americanism and coupling it with the prejudices and intolerance of the new, stream-lined Klu Klux Klan program. We should all join in making Democracy work better—as the best defense against all isms.

FALSE AMERICANISM

It is false Americanism which discriminates against fellow-citizens, it is false patriotism which persecutes on account of accident of birth or choice of faith.

Let us carry these same practices of tolerance and brotherhood during these trying times. Let every day be a Memorial Day—to remember the deeds of these heroic dead and to remember justice and tolerance—their legacy to us. The Unknown Soldier may be a Jew. Millions have paid their respect to a fallen hero.

Fear not for America. We will come out of this crisis and all humanity will be better for it. The threat of Nazism, Fascism, and Communism may yet serve us well if it moves the idle brains of the nation to action, the idle money to productive work and the idle workers into jobs at traditional American standards of living. If economic planning is the answer to unemployment, American brains, money and workers that invented it in our factories, will make it work in a big way under Democracy—the form of free government which made America great and which, with God's help, will be greater.

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